WINONA ECHOES

1929

[Addresses Delivered at the Winona Bible Conference]

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Notable Addresses Delivered at the
Thirty-Fifth Annual

Bible Conference

Winona Lake, Indiana
August, 1929

Published by Authority of
WINONA LAKE INSTITUTIONS
VICTOR M. HATFIELD, Publisher

Opening Prayer

By REV. WILLIAM EDWARD BIEDERWOLF, D. D.
Director of the Conference.

"Glory be to the Father,
And to the Son,
And to the Holy Ghost;
As it was in the beginning,
Is now,
And evermore shall be."

O, Thou Great Triune God, Thou seekest worshippers not in Jerusalem nor in Mt. Gerizim, but everywhere such as worship Thee in Spirit and in truth. Truly it is our desire thus to present ourselves before Thee this morning. We trust it may be with a becoming sense of our very great unworthiness.

Blessed God, multiply in mercy Thy grace unto us. Our souls pant after Thee as the hart panteth after the water-brook.

Son of God, Thou Divine One, walking with stately steppings in our midst,

"For tomorrow and its needs we do not pray;
Keep us, dear Lord, just for today."

Holy Spirit, breathe upon us and undertake for us, for without Thee we are helpless indeed.

O Thou, Who art the light and the life of men, illumine that which is dark within us and revive by Thy quickening power our laggard lifeless spirits. Thou who art of purer eyes than to behold iniquity,

let something, O God, aye, the fullest measure possible of the beauty of Thy holiness be upon us.

And now, for this Bible Conference we pray. We must not dwell in tabernacles here, but we dare not go down from this mountain of privilege altogether as we were when we came up. To this end may every preacher and every teacher be truly the mouthpiece of the Living God. May these whom Thou hast called to minister unto us in these days know that these thousands are saying to them, even as those in the days of Thy flesh, said unto the Disciples, "Sirs, we would see Jesus." Oh, that we might see Him in these days—some of us—as we have never seen Him before! Full of compassion and pity, of tender love and life-transforming power, Wonderful, Counsellor, Everlasting Father, Mighty God, Prince of Peace, King of Kings and Lord of Lords. And unto His Name be glory and honor and dominion and might now and forevermore.

Opening Remarks

By REV. WILLIAM EDWARD BIEDERWOLF, D.D.,
Director of the Conference

This hour brings us to the more formal opening of the THIRTY-FIFTH ANNUAL WINONA LAKE BIBLE CONFERENCE. I find myself thinking always on this annual occasion of those words in a certain song we sing:

"Brothers, we are treading
Where the saints have trod."

a great host of them, fine, choice spirits: Here they received new visions of their glorified Lord; here they made new and deeper consecration to the will of God; from here they went back, as thousands go back every year, east, west, north and south, carrying with them to their own people the inspiration and the help received during the days of this great Bible Conference program. And now they have gone to join that cloud of innumerable witnesses in the Great Invisible by which the writer of Hebrews tells us we are compassed about.

Numbered among them are not a few to whose vision and faith and initiative and splendid devotion to worthy ideals Winona owes much, indeed, all of her past glorious history.

I think of Dr. Solomon C. Dickey, but for whose contagious optimism and unfaltering faith and herculean labors it would hardly be possible to realize what we see today; of Dr. J. Wilbur Chapman, that mighty preacher, the inspiration of whose sermons and presence is with us yet; of E. O. Excell, that mighty singer of Israel; of Marion Lawrance, so widely and so much beloved; of William Jennings Bryan, our princely president of other days.

I think also of our many mighty preachers and teachers who have gone: Drs. Moorehead, and Jowett, and Gunsaulus, and Camden Coburn, Griffith Thomas, Joseph Kyle, Sylvester Horne, McGregor, F. B. Meyer. And these are but a few out of a longer list. These are, I believe, looking this way, expecting us to be true to the traditions and the ideals that have made Winona what she is; and by the grace of God we mean to be.

Winona is a beautiful place. Here you will find fresh inspiration to love the God of Nature.

Winona is a restful place. Here you will find refreshment for body and soul.

Winona is an hospitable place. Here you will find it easy to make friends.

Winona is a religious place. Here you will find fidelity to the great essentials of the Christian Faith.

Winona is an up-to-date place. To her the Bible is the most modern thing in the world, and later than the last word of the radio is the revelation of its sacred page.

We want you to feel that Winona belongs to you. You with all the other of her friends have helped to make this institution what it is.

We would like to have you know how much the one who must care for the numberless details of a ten-day program like this craves your sympathetic suggestions, and as well your prayers that he might be given the courtesy, and the patience, and the wisdom which is so much needed for the direction of this great Conference in such a way that He may be glorified, Who is the great Head of all our work and in Whose great Name this gathering has been called.

Where There Is No Vision the People Perish

By REV. WILLIAM EDWARD BIEDERWOLF, D.D.

(Proverbs 28:19)

The theology of the Bible is a blood-theology. Bring out the old words and dust them off. We must not try to heal the bleeding wounds of His hands and feet. An altar bedecked with flowers may be more beautiful than an altar stained with blood, but it can never magnetize the depravity of the human heart into holiness.

If we are living in the midst of confusion and doubt today it is because we have not seen things as God sees them. If the chill of a crass materialism threatens our life; if the spirit of the world has taken a strangling grip upon our hearts; if new forms of infidelity have marshalled attack upon the Faith once for all delivered; and if because of these things there is lack of faith and faithful service it only emphasizes the tremendous and startling truth of the text we have taken: "Where there is no vision the people perish."

If I were asked what Vision means I would say it certainly does not mean Imagination. Imagination is the ruler of our dreams, but Reason ought to be the ruler of our waking thoughts. But all of us dream more or less in the daytime, and imagination is all too often the offspring of desire. It goes at times beyond the limits of sober probability and ends in what we call Hallucination.

The word "vision" in the text is an Old Testament term and it has reference to revelation in the sense of prophetic utterance. Such revelation, however, such prophetic utterance, was given only that the people might come to know and to see clearly and to appreciate what was the thought and the plan and the will of God for them. Where there is no such vision the people perish; that is they "run wild", as the word in the original really means; unbridled and without restraint.

History is full of illustration of this remarkable text of Scripture. If you point me to a people who have no knowledge of God there must

follow at once the assurance that they are sunk in almost hopeless savagery. If you point me to a nation that once knew God and then forgot Him, a nation that lost its faith in revelation, it must needs be with the admission of a nation that hurried itself into decay.

The nearest approach the world has ever seen to a government founded on atheism was the government of the French Revolution, and a more striking commentary on our text it would be hard to find. The Jacobins said, "We no longer want this God of Christian revelation to rule over us; we shall henceforth know no God but Reason." And with what result? With the result that the elemental passions of human nature broke out with unrestrained violence. Having emancipated themselves from all ideas of revelation the French people with their visionless leaders cast off all restraint; they "ran wild", as the text puts it, while the streets of Paris ran red with blood and the nation hurried on to a destruction that made the world stand aghast with horror.

And so it has ever been. Nations powerful enough one would have thought to live forever have perished. The splendor that was Babylon, the magnificent power that was Persia, the glory, intellectual and military that was Greece, the brutal boldness that was Rome—where are they? Gone, and their visionless leaders have perished with them!

But there is something else in the word Vision other than pure revelation. Vision is the telescope of the soul. It is close kin to that faith which is the conviction of things hoped for. It is the capacity to see things afar off and to think of them as in the realm of reality though others call you dreamer.

It is of this that Tennyson sings:

> "She sees the best that glimmers through the worst,
> She feels the sun is hid but for a night,
> She spies the summer through the winter bud,
> She tastes the fruit before the blossom falls,
> She hears the lark within the songless egg,
> She finds the fountain where they wail'd 'Mirage!'"

And this is Vision. It is vision of this sort that Browning sings about in his "Epilogue to Asolando":

> "One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph,
> Hold we fall to rise, are baffled to fight better, sleep to wake."

Where there is no vision the people perish. Do you know that in

days like these there has come to God's people everywhere a great need? It is the need of Vision.

I. WE NEED IN THE FIRST PLACE A VISION OF THE BIBLE ITSELF; AND APPRECIATION OF WHAT IT REALLY IS.

If God is really the author of the Bible, then, ipse facto, it must be infallible, and it is neither your privilege nor mine to accept what we think is of God and to reject any portion of it that does not altogether harmonize with our idea of what God should have inspired holy men of old to write.

The Bible must be accepted in its entirety or it must be brought down from its exalted position and put on a level with other man-made and century worn volumes.

If any portion of the Bible is to be condemned the question arises, By whose authority? Is any man to be given carte blanc to transfer the presumption of infallibility from the Bible to himself, and so declare the fallibility of whatever part of it does not chance to lie in the good grace of his own judgment?

When any man assumes the right to sit in judgment upon the Word of God as to whether any portion of it is true or false, he must, of course, thereby concede this same right to every other individual. And so any and every man has the right to accept it or to reject it in whole or in part for any reason which to himself may seem sufficient. With such a license we are brought face to face with a situation where where we have practically no Bible at all.

If the Bible is fallible in one part how do we know it is infallible in any other part? The mystery to me is how a man can reject as much of the Bible as he pleases and still think he has any Bible left!

Come, preachers, let us be honest! If we cannot accept in its entirety the source of our authority for preaching and the content of the message we are supposed to proclaim, if we cannot accept the Bible as divinely infallible and authoritative, then let us have the honesty to lay it on the shelf alongside the other works of fallible men, and let us have honor enough to leave the pulpit rather than to remain and minister to our pride and to our purse by preaching from a Book in whose inspired infallibility we have no explicit faith.

But, dear child of God, do not be disturbed. It's the anvil that wears the hammers out, you know. Blow upon blow they have rained upon it. They have pulled it to pieces microscopically, and in every way conceivable they have sought to discredit its testimony and to silence its voice, but it still remains and will continue to remain what

William E. Gladstone so truly said it was, "The Impregnable Rock of Holy Scripture".

What a wonderful Book it is!

Do you read it?

Will you read it as never before?

No wonder Walter Scott said when dying, "There is but one Book; bring me the Bible." No wonder men cling to it as worth more than life itself.

"Let all the plans that men devise
Assault that Book with treacherous art;
I'll call them vanities and lies,
And bind the Bible to my heart."

II. IN THE NEXT PLACE WE NEED A NEW AND A TRUER VISION OF THE FUNDAMENTAL TRUTHS THAT ARE FOUND WITHIN THE BIBLE; AN APPRECIATION OF THE REVELATION THE BIBLE BRINGS.

1, **We need again the Vision of God,** the kind of a God he really is. Why should some people be so afraid of the supernatural? If there is anything God cannot do, then He is not God at all.

2. **We need again a Vision of man himself,** where he really came from, what he really is, and what by the grace of God he may become.

3. **But the Vision we need most of all in these days is a Vision of the Christ.**

(a) **We need a Vision of the Supernatural Christ.** It will not do to say that Christ was divine like all other men are divine, only somewhat more so. I must have One who is God to be my Saviour. Magnify His humanity, but do not detract from His divinity.

He did not come into being. He was.

I am meeting ministers today who are talking about what they call "Transitional Theology." Some of them talk about "The New Theology." Well, change your theological systems to your heart's' content, but remember please,

The Christian religion is not a logical deduction.

No man reasoned it out.

It is the gift of God.

No man discovered it.

It is not an evolution.

It is a religion of authority.

It was delivered to the saints once for all.

Let Jesus Christ be given His rightful place in our theology and in our preaching; let Him be to us all that the Word of the Living God

declares Him to be, the Supernatural, the Almighty, the Eternal Son of the Most High God, and all difficulty as to the miracle of His birth and His resurrection and the supernatural in general will disappear like the shadows of night before the rising sun.

Why should one doubt the Virgin Birth if Christ be God? When God descends to earth the miracle and the angel we expect.

Why should we "wrap Him again in gravecloths and roll back the stone" to shut Him in if He is God?

Why should we marvel that His divine look upon the water should bring to it the blush of wine; that His mighty voice should multiply the bread and cause the boisterous waves of Galilee to be still!

Rob the Son of God of His miraculous power and you leave us nothing but a pigmy Christ, and of Christs like this we have had enough in Buddha, and Confucius, and Zoroaster, and others of their kind. Oh, for a vision of the **Supernatural Christ!**

(b) **Then we need a vision of the Suffering Christ.**

If you will walk up North Broad Street in Philadelphia you may see a tablet set up in front of a church that gives the creed of the people who worship there. Two things are stated clearly in that creed. One is that Jesus was a teacher; the other is that he was our example. Those two things are there. That is all. But how much of a Gospel is that?

My endorsement of the little book by Stanley Jones, entitled "The Christ of the Indian Road," is by no means an unqualified one. In fact, I think it rather a mischievous volume. To know Stanley Jones, they tell me, is to love him, and no one can read his writings and not discover that he is a devoted follower of the Lord Jesus Christ. It was well for him to magnify the spirit of Christ, His beautiful character, and His example, but the sad thing about this otherwise remarkable volume is that the Cross and the Blood that was shed upon it is painfully absent. A greater missionary than Stanley Jones did not preach a Gospel like that! His message was shot through with blood, with atonement, with propitiation, with reconciliation, and he knew "nothing but Jesus Christ and Him crucified."

Oh, men and women, listen! Jesus did not come into this world to show men how to live. He did show men how to live as no other one has ever done. He did not come to set an example for you and me to follow. He did set such an example, so marvelous that even angels could wonder. He did not come to show us the beauty of sacrifice, though His whole life was radiant with it. But Jesus came for one supreme purpose. He did not come to live; He came to die.

Stop talking about His teaching, about His example, about follow-

ing Jesus, about having the Spirit of Christ, until you have told us first about His blood, and the Cross where He paid the price that made me His. Some of the self-styled "advanced thinkers" of the day, to whom the "blood" is so irrational and revolting, would have us believe that to be a Christian is to "follow Jesus" and to imitate His example. But how much better is their message than that of David Strauss, the noted infidel, whose "Life of Jesus" (Leben Jesu) has been leading men astray for more than a hundred years? He says, "Jesus is not a Saviour by His atoning death but by His teaching and example, which exercise an elevating and therefore a redeeming influence upon us all; men are justified not through faith in another's righteousness but faithfulness to their own conviction, that is, by the earnest endeavor always to shape action by a recognized standard of duty." But if that is all the Gospel a preacher has to bring he brings us no Gospel at all.

The theology of the Bible is a blood theology. Bring out the old words and dust them off. We must not try to heal the bleeding wounds of His hands and feet. An altar bedecked with flowers may be more beautiful than an altar stained with blood, but it can never magnetize the depravity of the human heart into holiness.

"The Cross of Christ," another has said, "does something more than touch the heart of man. It touched the heart of God, that He could be just and the justifier of the ungodly, and in that revelation the darkened soul may be illumined and the guilty race lifted into peace and reconciliation."

After a decade of heart-rending conflict the Church of Scotland was disrupted in 1843. The old Covenanter who "cam oot" sitting by the side of a child, his own granddaughter, is described as saying:

"There's nae gospel noo, lassie,
There's nae covenant blood,
There's nae altar noo, lassie,
There's nae Lamb o' God."

And then as he strokes the golden curls of the child his quavering voice goes on:

"There's nae Chalmers noo, lassie,
There's nae guid McCheyne,
And the dear, dear Cross they preached, lassie,
The dear, dear Cross is gane."

And the old head, white like winter's snow, bows lower and lower still, and as the eyes fill with tears, he says:

"Folk dinna want the cross, lassie,
They've cutten doon the tree,
And naebody believes in it,
But fools like you and me."

Oh, for a vision again, the vision we so much need, the vision of a Suffering Christ!

(c) **And there is another vision—the vision of a Reigning Christ.**

We need a deeper appreciation of the fact that He is in a very real and definite sense reigning now.

In the Song of Solomon He is seen with the gold ring set with an emerald upon His hand. It is the signet ring of Jehovah. Even now He rules. In mediatorial reign He is everywhere and in all things making manifest the exercise of His sovereign authority, and whether we are always fully cognizant of the truth or not all things are working together for the development of His one eternal purpose.

But one day He is coming again to reign in visible power and glory when He sits upon the throne of His Father David, and of His government and peace there shall be no end. He is not only Prophet and Priest. He is King of kings and Lord of lords.

He is the nobleman who has gone into a far country "to receive a kingdom and to return." Oh, for a Vision of the Reigning Christ! If the people of God could but get a proper vision of what the coming of the Lord in majesty and power is really to mean, how our hearts would beat high with hope and hurry us on in glad obedience to His will to hasten the coming of that day. Then, indeed, we would dare to hope great things for the kingdom of God and to believe that God will bring them to pass. And thus with our horizon widened, and our expectations enlarged, and our faith quickened, our hearts would beat fast within us, and the Church of the living God would cease to be any further an army of occupation, doing little more than holding her own behind ecclesiastical embattlements, and would become an army of conquest, and rising in her might would go forth bright as the sun and terrible as an army with banners, and we would do valiantly in the Name of the Lord God of Hosts.

Oh, people of God, why are we satisfied to sit at ease in Zion! Look at the seething social unrest of the day, the daring corruption of politics, the brazen defiance of crime, the dancing delirium of worldliness surging up to the very doors of the sanctuary and sweep-

ing the youth of our land away like the onrushing waters of a bursting dam.

Think of a world four-fifths yet unsaved calling to us out of the night, and yet we have been forced to content ourselves with a paltry three percent of increase in church membership.

The situation demands a revival. Not of any sort of so-called New Evangelism, but of the old-time Holy Ghost baptized preaching of the essential doctrines of the Word of the living God that will bring to us again the seasons of refreshing from on high such as we witnessed in other days when men and women threw down their tools, tore off their garments in the factory and came running into the house of God to cry out in deep concern, "What must we do to be saved?"

What we need is a Vision—a vision of the glorious possibilities just ahead, and even now at hand if we will have it so—a vision fresh from the presence of God: "For where there is no vision the people perish." May the Holy Spirit help us to look ahead and to believe in God.

Numbers In Nature and the Bible

By REV. HERBERT W. BIEBER, D.D.,
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Columbus discovered America. There is a difference between a discovery and an invention. The inventor makes something that never existed before. A man discovers something that was there all the time but no one had ever found it. America was here all the time, waiting for some Columbus to discover it. God never had a Columbus. If we are to know that there is a personal God, He must reveal Himself. If this God cannot talk, He is not a person. If He can talk and will not, He is not good. All personality is hidden and cannot be discovered by anyone. If you are to be known by anyone, you must reveal yourself and you can reveal yourself in only two ways, by your words and by your works, by what you say and by what you do. God has no other way to make Himself known. God has revealed Himself by His works. The universe, nature, and by His words, The Bible. Wherever we look, to the works of God, or to the words of God, we find order, harmony, concord, and that implies mind. Sin is disorder and discord.

We can have neither works nor words without numbers. We wish to look at the works and words of God and examine them so far as numbers are concerned. Then we wish to ask ourselves whether these numbers are used by chance or by design, and whether there is any significance in them. We may not be able to explain why God uses these numbers but we are able to find out the numbers He does use. The number three is prominent. Is that obtained from a three-sided triangle? The number four is prominent and a square has four sides. The triangle and the square are plane figures and the sum of their sides is seven. Now when we come to solids, we have the pyramid with five sides, and the cube with six, and five and six are eleven. Seven and eleven are figures used frequently by God. Have you ever noticed that when you multiply these figures, three, four, five, six together you get three hundred and sixty? Why are there 360 degrees in a circle? Where did that number ever come from? Who ever chose it? Is it old? How old? Did the Babylonians teach there were 360 degrees in a circle? Is this by chance or design? God delights in the use of four different numbers. He delights in using the square of a number, or the cube, or seven, or eleven. In the first verse of Genesis, in the Hebrew, there are seven words and twenty-eight letters, but the factors of twenty-eight are four and seven and four is the

square of two. You see here He uses two of His favorite numbers, a square and seven. The Jewish Hebrew Bible combined some books which we separate. They had twenty-four books in the OldTestament while we say it contains thirty-nine, but twenty-four is the cube of two, multiplied by three. There are twenty-seven books in the New Testament and that number is the cube of three. Why does God use the square, the cube, seven and eleven? Capriciously or designedly?

God uses four numbers that are perfect. Three is the number of divine perfection, seven is the number of completeness or spiritual perfection, ten is the perfection of the divine order and twelve is the number of governmental perfection. Multiply these four numbers together, 3 times 7 times 10 times 12 and you get 2520, the number of chronological perfection. Have you ever noticed that 2520 is 360 multiplied by seven?

If twelve is the number of governmental perfection, then thirteen would be the number of rebellion. We looked at the first verse of Genesis and found two squared, times seven or twenty-eight letters. If you will count the letters in the Hebrew Bible in the second verse of the first chapter of Genesis, you will find that there are fifty-two. Now the factors of fifty-two are two squared or four multiplied by thirteen, the number of rebellion. Is God teaching us something here by numbers that He does not teach by words? Did others live on this earth before we did? Did they rebel and were they driven off the earth while judgments fell, not only on them, but on the earth which they had inhabited? Is the first chapter of Genesis the story of the creation of the heavens and the earth or the story of the reconstruction of the earth after judgment had fallen on it? The first verse is the story of the creation and the remainder of the chapter is the story of the reconstruction and the days mentioned are not geological eras but days like ours, twenty-four hours in duration.

The number twelve is a governmental number and therefore stamped on the sky. The sun is to rule over the day and the moon over the night. The number is stamped on the Bible, the Words of God. There were twelve tribes of Israel in the Old Testament and twelve apostles in the New, and in Revelation, the fourth chapter, there are twenty-four thrones, which is twelve times two. There are twelve signs in the Zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. There are three constellations in each sign, thirty-six in all. Twelve signs and thirty-six constellations make forty-eight and the factors of forty-eight are twelve times four. There are three hundred and sixty degrees in the Zodiac and the factors of three hundred and sixty are twelve times

thirty. Why did God stamp twelve on the sky? Why not nine or ten or some other number? Is twelve there by chance or by design?

Let us glance at the vegetable kingdom. Here, as elsewhere, all is law and order. Ears of corn always have an even number of rows, eight, ten, twelve, fourteen, sixteen, never seven or nine, or eleven. Not ever an odd number. Look at the leaves on the trees. On the apple tree the fifth leaf is always in a line straight above the one you choose; on the oak tree, it is the fourth; on the peach tree the sixth; on the holly, the eight, two turns of the spiral. On the larch tree, it is the twenty-first, eight turns of the spiral. Order implies mind, and everywhere in the vegetable kingdom you find order and law.

When we come to physiology, we find the number seven. We speak of the seven ages of man, infancy, childhood, youth, adolescence, manhood, decline and senility. The same number, seven, is stamped, or a multiple of seven, on the various periods of gestation. It's a multiple of seven, either of days or weeks. With insects the ova are hatched from seven half days as the wasp and bee, while with others it is seven whole days. The majority of insects require from fourteen, which is two times seven, to forty-two days, which is six times seven. Seven is also stamped on the periods of gestation of animals. The mouse is born in twenty-one days, which is three times seven. The hare and rat in twenty-eight days, which is four times seven; the cat in fifty-six days, which is eight times seven. The dog in sixty-three days, which is nine times seven, the lion in ninety-eight days, which is fourteen times seven, the sheep in one hundred and forty-seven days, which is twenty-one times seven. The common hen in twenty-one days, which is three times seven, the duck in twenty-eight days, which is four times seven, and a baby in two hundred eighty days, which is forty times seven. Why did God place the number seven on these different periods of gestation, of insects, animals and fowl? It is there. Surely it has a significance. Surely there is no chance here but design. Man is made on the seven-day principle. Various diseases have their critical days, the seventh, the fourteenth, the twenty-first, while in others it is seven half days or fourteen half days. The pulse beats on the seven-day principle. For six days it is faster in the morning than in the evening while on the seventh day it is slower in the morning. It looks as though we needed one rest day in seven and that we need our rest days at regular intervals.

Let us glance for a moment at music. Here we find the numbers seven and eleven stamped indelibly. There are seven notes and then the eighth is the first one of the seven and the eight make the octave.

It requires 264 vibrations to make the sound Do or C in the scale, but 264 is made by multiplying 24 by 11. It requires 297 vibrations

for Re or D, but 297 is made by multiplying 27 by 11. Mi has 330 vibrations and 330 is made by multiplying 30 by 11. Fa has 352 and that has for its factors 32 and 11. Sol has 396 vibrations and 396 has 36 times 11 for its factors. La has 440 vibrations and its factors are 40 by 11. Si has 495 and its factors are 45 by 11. Do has 528, or twice 264, and its factors are 48 by 11. You see that 11 is stamped on each one of the notes of the octave. But there is another wonder. When you subtract Do (264) from Re (297) you get 33, which is a multiple of 11, 11 times 3. When you subtract Re (297) from Mi (330) you get 33, a multiple of eleven. When you subtract Mi (330) from Fa (352) you get 22, another multiple of 11, 11 times 2. When you subtract Fa (352) from Sol (396) you get 44, another multiple of 11, 11 times 4. When you subtract La (440) from Si (495) you get 55, another multiple of 11, 11 times 5. When you subtract Si (495) from Do (528) you get 33, a multiple of 11. How many people do you think there are who when listening to the concords and harmonies of a symphony, are aware that they are listening to sevens and elevens? Seven and eleven are stamped indelibly on music. Why? Do you think it is by chance or by design?

You have in your ear a small organ like a harp called "The Organs of Corti," because an Italian by the name of Corti taught us about this organ. If your organ is in good condition, you have an ear for music and you will detect all the concords of the elevens but you will also detect the discords made by vibrations where eleven is not one of the factors. How marvelous! In wisdom has He made all His works.

The writer was once in a group of men who were going to engage in a season of prayer, but just before the season of prayer began he was stung by a bee. Perhaps that accounts for his picking out the bee to show God's wonders. The number three pervades its phenomena. The egg of the queen is hatched in three days. It is fed for nine days, which is 3 times 3. It reaches maturity in fifteen days, which is 5 times 3. The worker grub reaches maturity in twenty-one days, which is 7 times 3, and is at work three days after leaving its cell. The drone matures in twenty-four days, which is 8 times 3. The bee is composed of three sections, head and two stomachs. The two eyes are made up of about 3,000 small eyes each, like the cells of the comb, having six sides, which is 3 times 2. Underneath the body are six (3 times 2) wax scales with which the comb is made. It has six legs (3 times 2). Each leg is composed of three sections. The foot is formed of three triangular sections. The antennae consist of nine (3 times 3) sections. The sting has nine (3 times 3) barbs on each side. Why did God imprint 3 on the bee? He did. Is it by chance or by design? What is the significance?

We have taken all this time to look at the works of God, but the words of God are just as marvelous. There were twenty-eight authors for the Old Testament, but twenty-eight, as we pointed out before, has for its factors 2 (squared) times 7. There were 8 authors for the New Testament, but 8 is 2 cubed. Twenty-eight authors for the Old Testament and 8 for the New make 36 in all, but 36 equals 6 squared. The Old Testament has 39 books while the New has 27 or 66 all told, but 66 has for its factors 11 times 6. In the New Testament there are twenty-one epistles; 14 (7 times 2) were written by Paul and seven by other writers.

All God's works were and are done and all His words were spoken, and written, in the right way, at the right time, and in the right order.

Let us examine a few words microscopically. Jesus taught us that God is our Father. In Matthew the word Father appears 44 times, which is 11 times 4. In Mark it appears 22 times, which is 11 times 2. In Luke, 16 times, which is 4 squared, while in John we have Father 121 times, which is 11 squared. In the remainder of the New Testament the word Father appears 77 times, which is 11 times 7. When you add 44 and 22 and 16 and 121 and 77 you get 280 and this equals 2 squared times 7 times 10. Would you say that the word Father has been used by chance or by design? Did God use the word in His book just as many times as He wanted it used?

This paper is too long already, but the subject is fascinating. Permit only one word and that Hallelujah. This is a compound Hebrew word. It is composed of the verb hallelu, which means Praise Ye, and the proper noun Jah. Jah is a name for God and if you wish to know God, study His names for they reveal His character. This word Jah appears only once in the English Bible, in Psalm 68:4, but it appears in the Hebrew Old Testament 49 times, which is 7 times 7, or perfection multiplied by perfection, or completeness multiplied by completeness. Well, what does Jah mean? It means the Living One. God is not dead. He is not being thwarted. He is accomplishing His beneficent purposes. Every morning you ought to begin the day by shouting, from your heart, as well as from your lips, Hallelujah. Let the prince of the power of the air and his demons hear it for they don't want to hear that, but God says, Whoso offereth praise glorifieth me (Ps. 50:23). Now let us examine this word microscopically. We find it once in each one of seven Psalms. That makes seven times. We find the word twice in each one of seven Psalms. That makes fourteen. Then in one Psalm we find it three times. Seven plus fourteen plus three equals twenty-four, and 24 equals 2 squared times 6. These Psalms were written one thousand years before Christ. Now you will not find this word again for eleven hundred years, not until you get

to the last book of the Bible, the Book of the Revelation. This is the book of the Lamb. The lamb, Ornion, is mentioned here 28 times, which is 2 squared times 7. Remember that Hallelujah was used 24 times in the Psalms. Now God completes the use of the word and here in Revelation it appears four times, 24 plus 4 equals 28, and 28 equals 2 squared times 7. You are called upon to shout Hallelujah as many times as the Lamb is mentioned in the Revelation.

Our God is perfect in power, in holiness, in righteousness, in design, in execution, His way is perfect. The law of the Lord is perfect. He telleth the number of the stars, He calleth them all by their names. "I meditate on all Thy works, I muse on the work of Thy hands."

God is the author of the universe. He is also the author of the Bible. He has spoken. He has acted. He has revealed Himself in works and words. In all His works and words there is order and perfection. Let us bow down, worship and adore our God, who is the Wonder, the Counselor, the Mighty God, the Father of Eternity, the Prince of Peace.

The Seven Witnesses to the Lord Jesus Christ in the Gospel According to John

By REV. HERBERT W. BIEBER, D.D.

John wrote five of the twenty-seven books of the New Testament, The Gospel that bears his name, Three Epistles, and the only prophetical book in the New Testament, Revelation. In the third chapter of the Gospel and the thirty-third verse he writes: "He that hath received his testimony hath set to his seal that God is true." He tells us why he wrote the Gospel and the key verse is found in chapter twenty the thirty-first verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." Matthew, Mark, and Luke portray the humanity of Jesus and are called the Synoptics, but John presents Jesus to us as God manifest in the flesh. Christianity is founded upon facts and facts are established by testimony. Now our text tells us that God takes the witness stand and testifies concerning His Son. A witness must be duly qualified and we either accept the testimony or make out that the witness is a liar and reject his testimony. John speaks of this in his first epistle, fifth chapter, verses nine to eleven: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath witnessed of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar because he believeth not the witness that God gave of his Son, and this is the witness, that God hath given to us eternal life and this life is in his Son."

John presents Jesus to us as God and if we receive the testimony of his seven witnesses, we receive eternal life. Eternal life is not only quantity of life but quality. It is the life of God. One hundred times John uses the word believe in his gospel. Believing on the Lord Jesus Christ brings something to us we did not have before, the very life of God. A believer then has the life he received when he was born physically, and the life of God which he received when he was born spiritually.

Before we adduce the seven witnesses, it is well for us to bear in

mind the nature of a witness. The etymology of the word is interesting. The Greek word horao means to see. In the second aorist tense the word becomes idion, which surely does not look like horao. Idion means to know. In the Greek language there is what is called the digamma, which looks like our F. The word then in the second aorist tense is fidion and that word brought into our language is wit. A witness then, according to etymology, is one who has seen and one who knows. The court does not care to hear what you have heard others say nor what you think but what you have seen and what you know.

Another word that is of interest to us is the word martureo. This appears in its various forms, as verb and noun one hundred and seventy-nine times, and is translated witness, testimony, testify, record, and report. What a blessing it would have been if the translators had been consistent and had translated the word by the same word wherever it occurred! You can easily see our English word martyr in the Greek word martureo for it is simply bringing the Greek word into our language, letter for letter, which is called transliteration. We all know what a martyr is. It is one who is put to death for his convictions, but that was not the meaning originally. A martyr was a witness. He told what he had seen and what he knew. His testimony was unwelcome and he had to suffer for it, until finally men and women were put to death on account of their testimony. Why not then stop testifying when you know your testimony will get you into trouble? There is a difference between convictions and opinions. Opinions are beliefs that you hold but convictions are beliefs that hold you. They must be uttered to be retained. Unuttered they evaporate and you lose them.

Let us now look at these seven witnesses that John brings before us to prove that Jesus Christ is God.

I. The Father bears witness to the Son. In John 5:32 we read: "There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true." Then again in John 5:37 we read: "And the Father himself which hath sent me, hath borne witness of me." And again in John 8:18 we read: "I am one that bear witness of myself and the Father that sent me beareth witness of me."

The Bible reveals to us one God but three persons in the Godhead, Father, Son and Holy Ghost. The Father takes the witness stand and He testifies: "This is my beloved Son; in whom I am well pleased."

All testimony is true or false. Do you accept the Father's testimony concerning his Son? In a human court you must admit the case or you must disprove it. Is Jesus God? The Father says so. Do you admit it? If not, then you make out the Father a liar and his testimony false.

II. The Son bears witness concerning Himself. In John 8:14 we

read: "Jesus answered and said unto them, though I bear witness of myself yet my witness is true; for I know whence I came and whither I go; but ye cannot tell whence I come and whither I go." Three times in this gospel Jesus claims to be God and each time the Jews took stones to kill Him because they understood what He meant. In John 5:17 He said, "My Father worketh hitherto; and I work." In John 8:58 He said, "Before Abraham was, I am," and in John 10:30, He said, "I and my Father are one."

Do you receive this testimony from Jesus, concerning Himself? Is He what He claims to be, God manifest in the flesh, or was He self-deceived and an impostor?

III. The Holy Spirit bears witness concerning Jesus. In John 15:26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. In John 16:13-14 we read, "Howbeit when He, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for "He shall receive of mine, and shall shew it unto you."

We do not know the name of the third person of the adorable trinity. No name is given Him from Genesis to Revelation. Holy Spirit is not a name. You might be called spirit for you have a spirit and if you are a born-again one you are holy for God calls you so. Then you as a Christian might be called holy spirit. Why do we not know his name? We know the name of the Father and of the Son. He did not come to draw attention to himself so He came nameless. He did not come to make a name for himself but He came to draw our attention to Jesus Christ, the Saviour, that we might make Him our Saviour. The Holy Spirit testifies and when He removes the veil from the minds of those who have been veiled by the god of this age, then they see that Jesus is God.

IV. The Written Word testifies concerning Jesus. In John 1:45 we read, "Philip findeth Nathanael and saith unto him, we have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." In John 5:39 we read, "Search the scriptures; for in them ye think ye have eternal life and they are they which testify of me." In John 5:46 we read, "For had ye believed Moses, ye would have believed me, for he wrote of me."

Moses wrote about Jesus, and the prophets wrote about Him. Our Bible is a Jesus book and he has never read that book right who has not found Jesus, in Genesis. The word Jesus has five letters in it and you may easily divide the Bible into five parts. The Old Testament is

the preparation for Jesus. The four gospels are the manifestation of Jesus. The Acts of the Holy Spirit is the propagation of Jesus while the twenty-one epistles are the interpretation of Jesus and the book of the Revelation is the consummation of all things by Jesus. Surely the written word bears witness to Jesus as the Son of God.

V. The miracles bear witness to Jesus. We have three words in the New Testament Greek for miracles. The first one dunamis, in the singular number means power, in the abstract, while in the plural it means the manifestation of power, mighty works. This word does not occur in John's gospel. The second word translated miracle is teras. This is correctly translated miracle. A miracle according to the etymology of the word, is a wonder. It refers to the effect produced on the one that beholds the mighty works. This word is used only once by John. John's favorite word for miracle is semeion. This word means a sign. He uses it seventeen times, and the translators translated it miracle fourteen times and sign three times but you readily see that it should have been translated sign seventeen times. It is hardly necessary in these days of signs, electrical and all other kinds, to define a sign. A sign signifies, sign-ifies. There are eight signs in John's gospel, the Turning of Water into Wine at Cana, the Healing of the Ruler's Son, the Healing of the Impotent Man at Bethesda, the Feeding of the Five Thousand, Jesus Walking on the Sea, the Opening of the Eyes of the Man Born Blind, the Raising of Lazarus, and the Miraculous Draught of Fishes. These miracles are recorded in an introverted manner, that is, the first and eighth go together, the second and the seventh and so on, and these pairs bear microscopic examination. They are signs. They signify something. What is their significance? John had an object in selecting these particular eight signs. What was his object? They show that Jesus is the Son of God, God manifest in the flesh.

VI. In this gospel, John the Baptizer bears witness to Jesus, as the Son of God. In John 1:7 we read: "The same came for a witness, to bear witness of the light that all men through him might believe." In John 5:33 we read: "Ye sent unto John and he bare witness unto the truth," and in John 5:35 we read: "He was a burning and a shining light and ye were willing for a season to rejoice in his light." John the Baptist takes the witness stand and testifies. Do you accept his testimony?

VII. The disciples bore witness. In John 15:27 we read: "And ye also shall bear witness because ye have been with me from the beginning." In John 19:35 we read: "And he that saw it bare witness and his witness is true and he knoweth that he saith true, that ye might believe." In John 21:24 we read: "This is the disciple which witness-

eth these things and wrote these things and we know that his witness is true."

So far as we know, all these disciples were put to death on account of their witness, excepting John. He is the only one of the apostolate, so far as we know, that died a natural death. Did they testify lies? Would a man die for a lie?

Unbelief is bold in these days of Rationalism. There is much scorn and scoffing, and too many Christians are timid, but faith is not opposed to reason. It is opposed to sight. We believe what we have not seen. Christianity is the Religion of Reason. It is true that the facts of Christianity were revealed but now that we know them we can establish them with the reason.

Reader, whoever you are, what do you do with the Father's testimony and the Son's and the Holy Spirit's and the Written Word's and the testimony and significance of the Signs, and that of John the Baptizer and that of the Disciples? Are these false witnesses or are they true and faithful? What other fact besides the deity of Jesus is established with such an array of testimony?

He that hath received God's testimony hath set to his seal that God is true. What will you do with all these witnesses? Admit their case? If not, the burden lies on you to disprove it. Do you accept their testimony as true? If not, then you make them out false witnesses. Surely the testimony is sufficient to establish the deity of Jesus and he who believes not is not to be pitied, but blamed, for the testimony is sufficient, unbelief is a sin. Reader, do you believe that Jesus is the Son of God and God the Son?

The Bible From a Business Man's Point of View

By MR. SAMUEL R. BOGGS,
Chairman of Foreign Relations Committee, the Gideons

We are assembled today under the auspices of the "Gideons," an association of Christian commercial traveling men who believe the Bible is the greatest book in the world.

The history of this organization is both interesting and romantic. Some thirty years ago two commercial travelers, Samuel E. Hill, a paint salesman, and John H. Nicholson, a paper bag salesman, were compelled to occupy the same room in the Central Hotel, Boscobel, Wisconsin, because of the crowded condition of the hostelry. Before retiring, Mr. Nicholson took out his Bible and explained to Mr. Hill that it was his custom to read and pray before retiring and asked if Mr. Hill had any objection. On the contrary, he was pleased and stated that also was his custom. He took his Bible from his bag and they both had family worship together. Before leaving, they agreed to write to the commercial travelers whom they knew traveled that part of Wisconsin to attend a meeting at Janesville (Wisconsin) Y. M. C. A. three months later to effect (if possible) an organization to reach the traveling public with the Gospel of Christ. As a result of some thirty letters just one other man turned up—Mr. W. J. Knights, of Wild Rose, Wisconsin, who represented a wholesale grocer selling to delicatessen stores. As a result of these two meetings this association was born.

It is the purpose (as stated) to bring the Gospel of Christ to the public in general and the traveling public in particular. In order to discharge that ministry, we seek to place a copy of the Bible in "the loneliest place on earth—a hotel bedroom." We believe there are more tears of homesickness shed there than in any other place. Many a time we cried ourselves to sleep. Homesickness is a terrible feeling. We had quite an amusing incident about fifteen years ago in the Paxton Hotel, Omaha. Going to our room early in the evening, we heard someone crying across the hall. We tapped on the door and was invited in. Seated in a rocking chair was a man, physically large with a full, round face, and the tears racing down his cheeks. We asked his trouble; he smiled and said "homesick." He was reading a letter

from his little girl of twelve. She was anxious to see her Daddy. He insisted upon my reading it, and I had not read the third page of the seven-page letter until I, too, blubbered, and there we both sat and cried it out. He left his little girl at New Orleans on Washington's Birthday. He and I were talking on Labor Day; he had not seen her in the interim and would not until Christmas. Is it any wonder he was homesick? All that child and father needed was a look at each other —that would have been the best dose of medicine each could have taken. Many similar instances could be found.

There are about two and one-half to three million rooms in the hotels of the United States and Canada. To August 1, 1929, this organization has placed 1,031,000 copies of the Bible. There are more calls than we can supply and by the grace of God we will finish that job. Our ministry is not confined to the western hemisphere. Within the past two years we have placed Bibles in the hotels of China, Japan, Korea, both in the English and native tongues;—4,000 have been placed in Norway, Denmark and Sweden. Within the current year we have placed nearly 10,000 in other parts of the world. We have carried the Bible back to the Holy Land from whence it came and have placed same in Jerusalem, Nazareth, Bethlehem, Tiberius and other cities in Palestine—in India Bibles have been placed in the hotels of Calcutta, Bombay and Singapore. In Egypt, in the hotels of Cairo and Alexandria; in Colombia, Ceylon, and in the two large Batavia hotels, on the Island of Java. We are seeking points of contact in Siam and the Straits Settlements. Through the splendid cooperation of the British and Foreign Bible Society, we are reaching Australia, New Zealand, Tasmania and other points of contact in that section of the world. Bibles have also been placed in Manila, Philippine Islands. There is a real heart hunger today for the Word of God.

The Bible is the most popular book in the world. Statistics show that in 1928 over thirty-six million copies were sold in whole or in part. Bible publishing houses are usually running twenty-four hours a day. It is the most popular book because it is printed in every language written. Statistics show there are 886 written languages and the same statistics show the Bible has been printed in 886 languages. During 1928 a new language was discovered every five weeks and the first book published was the Bible and the first part of the Bible published was the Gospel according to St. John—the greatest love story in the world.

About 110 years ago Tom Paine published his book called "The Age of Reason" and made this statement: "In less than 100 years you will not find a Bible unless it is a musty copy on some dusty shelf."

Twenty-five years ago Dr. Jonathan Goforth visited a number of

book stalls in Canada from the Maritime Provinces on the east to British Columbia on the west, and he could not find one copy of the "Age of Reason," not even "a musty copy on a dusty shelf."

Since the advent of the British and Foreign Bible Society, the Bible Society of Scotland and the American Bible Society, together with the publishing houses who make a business of printing the Bible, there have been sold over 592 million copies of the Bible up to January 1, 1929, and the demand is still very acute.

This association seeks the fellowship of Christian men and women. We are an auxiliary arm of the church reaching out to a constituency of people that are more or less difficult to reach. We are catering to those who, because of their business in life, are away from home and occupy the "sojourners lodge," or, to use a common phrase, "folk whose homes are where they hang up their hats at night;—to whom we bring the "Living Word" that tells of the "Living Christ."

Many ask how this Association is financed. We like to tell that story because it is unique. We make no direct appeals for money. We do appeal for Bibles. The Bibles placed in the hotels retail for about $2.00, but because of our prestige and influence we are able to purchase and place this Bible for $1.00. We do not know a better investment for $1.00 than in a missionary agent who preaches 365 sermons a year and works twenty-four hours a day. The results are beyond our most sanguine expectations. I don't know whose dollar put a Bible in the Florence Hotel at Birmingham, Alabama, which was the means of converting Clara Winters and sending her to Japan as a missionary—where she is today. I don't know whose dollar put the Bible in the Hotel Secor, Toledo, Ohio, which changed the life of a young lady to such an extent that she resigned her position with Colgate Company (the perfume manufacturers) and went to India as a missionary. Today she is a superintendent of a kindergarten school there, gathering about her skirts the brown boys and girls of Hindu land telling them the story of Jesus and His love. I do not know whose dollar put the Bible in the Seventh Avenue Hotel, Pittsburgh, which saved a man from blowing his brains out because he was an embezzler. Or, whose dollar put the Bible in the same hotel where a young man was absconding with $10,000 from a bank—and, who was brought to his senses by reading the Bible. He was converted and today he is an expert on the values of real estate and an authority on bonds and stock investments. I don't know whose dollar put the Bible in the Hotel LaSalle bedroom which saved a man from taking poison. Today he is a minister, but I wish it had been my dollar. I do not know a better way you and I can invest our resources than in those spiritual values the dividends of which are "the trophies of the Grace of God."

We have on file hundreds of such testimonials from people who have been helped—many have been saved from committing suicide;—others on the downward way have had their footsteps turned in the right direction. There are many of these testimonials in pamphlet form which we will be glad to furnish free to anyone interested in knowing the results of this ministry. Address The Gideons, 140 South Dearborn Street, Chicago.

We have great respect for all books on philosophy, psychology and theology. Many of these have been written by men whose thought was directed by the Holy Spirit and while they are valuable, they are in the last analysis only adjuncts and auxiliaries. They help us to interpret in many cases much of the scripture, but the best commentator the Bible has is itself. It does not have to be **re-written**—it needs to be **re-read** and **re-believed.** It is the only book that meets every environment in life and solves the problems of the soul.

The Bible is the greatest book in the world because it answers the quest of the soul. Whether you and I live our lives according to God's appointment or not. Whether we be sinners or saints, there will come a time when the soul within us will ask this question, and the Bible is the only book that can answer. "If a man die shall he live again?"

The Bible is the greatest book in the world because it enables one to appraise properly life's values. It teaches that the greatest values are spiritual and entreats us to lay up for ourselves treasures in Heaven.

Simeon stood in the Court of the Temple;—it was full of people. He held in his arms a Child. True, it was only a Baby, but as he beheld that Child he prayed, "Now, Lord, let Thy servant depart in peace for mine eyes have seen the Redeemer of Israel."

We question if there were any in that Temple that day that had a keener perception than old Simeon.

On another occasion when the Lord asked His disciples as to what appraisal men made of Him they said: "Some say Thou are John the Baptist: others Elias; others Jeremias; others one of the prophets. He asked, "Whom say ye that I am?" and Peter said, "Thou art Christ, the Son of the Living God." And on another occasion that same Peter said in answer to his Lord's question: "Will ye also go away?" and he replied, "Lord, to whom can we go? Thou and Thou only hast the words of eternal life." Peter had that keenness of perception that enabled him to appraise properly the value of the Man that stood before him.

The Bible is the greatest book in the world because it tells the crowning glory of Christ. Where do we find Christ's crowning glory?

Some would say in creation. Well, that is a crowning glory to be able to make a world. To stretch the heavens in infinitude; to set the sun to rule by day and the moon and stars by night; to control wind and wave; to nurture and develop the fruits of the earth. But these are not His crowning glory.

Some may say it is to be found in Behtlehem's manger or in the miracles performed or even in the Cross and the Empty Tomb. True, these are great demonstrations of power;—glorious in conception and mighty in purpose, but these are not His crowning glories.

Now, let me tell you what is Christ's crowning glory. I am talking to you this afternoon in this great auditorium. You are listening to me. We are talking about this "Living Word" that tells of the "Living Christ." While we are assembled here, up yonder seated at the right hand of the throne of God is our Lord Jesus Christ, and before Him is a great multitude of people from every age and generation since Adam from all races, peoples and tongues. There they stand singing the praises of Him who redeemed them and justified them by His atonement, and as He views that great host of redeemed souls (to whom hundreds of thousands are being added every day) He says to Himself: **"These are made perfect through My sufferings." That's Christ's crowning glory;** His redemptive work and the atonement He made is exhibited in the life of His disciples and that glory He tells us in John 17 is ours: "Father, the glory Thou hast given Me, I have given them".—and, in that gift, we have the great commission to take that gospel to the uttermost parts of the earth and there tell the wonderful story of Jesus and His love, exhibiting the Cross on which He died;—telling of the fountain that is open for all uncleanliness and bringing into His fellowship those for whom He gave Himself.

This is the "Book of the Ages." It contains the mind of God. It tells the state of man. It indicates the doom of the sinner and shows the security of the saint. Its doctrines are holy—its precepts are binding—its histories are true—its decisions immutable. Read it and you will be wise—believe it and you will be safe. Practice it and you will be holy.

Leprosy Under the Stars and Stripes

By REV. A. PRESTON BOYD,
Chaplain U. S. Marine Hospital, Carville, La.

It gives me personal pleasure to bring to your attention a subject in which we, as a nation, are deeply interested. I shall not present to you the repulsive side of leprosy or magnify its ravages upon the human body, for this heart-sickening picture has been presented in former years, so I refrain from painting the word-picture.

Personally, I am sorry that we are not to have with us our beloved Secretary W. M. Danner, who, with his wide experience, boundless enthusiasm and dramatic manner, would move your hearts with compassion and practical sympathy for the nearly 3,000,000 unfortunate lepers throughout the world.

According to your program, I have been requested to speak to you today on "Leprosy Under the Stars and Stripes."

My Lord and my God! is it true that leprosy has found its way to the shores of our beautiful America? Yes, it is an undisputed fact, it is here and we must deal with it. We must not allow our modest pride to ignore or shield it. It is no respecter of persons for the king and peasant, the rich and poor, the learned and ignorant are victims of it.

Therefore, we must give our undivided attention to the eradication of this dreaded evil, as we find it under our flag.

Leprosy was first introduced into this country in 1758 in a French woman, but it soon died out, and for over 108 years leprosy was unknown among us. However, in 1866 there was a recurrence, and from that date leprosy has increased greatly, until today it is estimated that there are nearly 2,000 lepers scattered throughout America.

But you ask, what is leprosy? In order to understand the nature of leprosy, and what it is and how to protect ourselves from the dreaded disease that we find in our midst, let us consider, first, the disease itself; secondly, its history; thirdly its existence under our flag; and lastly, its possible cure.

I. As to the disease itself.

May I remind you that leprosy is essentially a skin disease, and that it is never found in the blood, but in the lymph. Its manifestation, not only fills one with horror, but later it becomes very disfiguring

and those who are its victims are looked upon as being unclean and unfit to mingle with their fellow men. There are other diseases just as loathsome as leprosy. Cancer, consumption and syphilis are more contagious, besides being more painful, while leprosy is generally free from pain. Men everywhere shun the leper out of fear lest they be contaminated. It is not necessarily contagious, except by personal contact. The shaking of hands, hugging, kissing, drinking out of the same vessel, sleeping in the same bed; these are some of the many ways by which leprosy can be transmitted to a non-leprous body.

Leprosy was, originally, a tropical disease, but it is found in extremely cold countries, showing that "climatic conditions are not a determining factor in its distribution." Nor is it a disease characteristic to the civilized races of men, or the uncivilized but rather to those (among both the civilized and uncivilized races) who are unsanitary in their personal and domestic life.

The origin of leprosy is unknown, but it is generally believed that the leper germ enters the tissues of the body and forms nodules; instantly nature builds a prison wall around this foreign germ to protect itself, but by unsanitary conditions and dissipation, these nodules or prison walls are broken down and the poison is at once set free in the lymphatic system, having a very marked effect upon the whole nervous system. It is quite difficult to locate the starting point of the disease, but the most skilled physicians claim that the mucus membrane is the logical site. Doctors Rogers, Taylor, Muir, Hanson and Denney claim that from 50 to 80 percent of the **leper bacillus** is located in the mucus membrane of the body. Therefore, we see the wisdom of refraining from contact, such as kissing, drinking from the same vessels, and unlawful sexual relations. There are three divisions of leprosy, namely, **Nodular, Anaesthetic** and **Mixed.**

Medical science states that the first stages of leprosy are very often discovered by the patient himself. He may notice a change in the color of the skin, or a lack of sensation of the hand or some other part of the body. Nodular leprosy is characteristic of cold climates, and is by far the most dangerous, as it attacks the larynx. In its latter stages, it produces open, weeping ulcers.

The first stage in nerve leprosy affects the skin. The skin at certain points feels quite different from the rest of the skin around it, or the patient may take hold of a hot vessel and not be conscious of having burned his hand until blisters are produced, or the flesh sloughs away from the living part. "This diagnosis is not always a certainty, but in a country where leprosy is endemic, one is justified in diagnosing leprosy as soon as a patch of anesthetic skin has been located."

The second stage of nerve leprosy affects the muscles. "The mus-

cular fibers degenerate into fibrous tissues," causing all sorts of deformities. The deformed hand is spoken of as the "Griffin hand."

The third and last stage of nerve leprosy penetrates deeper, affecting the bones of the nose, hands and feet. Gangrene often sets in, when the patient neglects himself and where unsanitary conditions prevail. Intense suffering and death follow. "There is a similarity in the diseased bone of both leprosy and tubercle in slowness of process and in the softening of the bone. But there is this difference, in the leprous bone there is comparatively little pain."

II. The History of Leprosy.

In our research we have found leprosy to be one of the most ancient of diseases. Leprosy, as we know it today, is not the same as we read about in Bible history. It is different in color and general appearance. It was then, and is now, one of the most dreaded diseases, and the old saying, "Once a leper, always a leper," is mighty near being true.

Munro says, "Leprosy was first known to exist in China as early as the first or second century B. C., and spread from there to other parts of the world." It was known in Egypt in the fifteenth century, and in India in the fourteenth century.

It was introduced from Africa into Europe, and from Europe into America. It has spread, largely by emigration and war, until lepers are found all over the world. No country, either tropical or frigid, is free from the leper problem.

We learn from Virchow that in 180 A. D. there were 636 homes for lepers in Italy, and in the ninth century leprosy was common in France. Newman claims that the first leper home established in Nottingham, England, was about 630, and in Ireland in 890, while Simpson says it reached Wales in 950.

The first home, according to Munro, established for these unfortunate ones in Norway was in 1266, and in the United States in 1921 at Carville, Louisiana. The State of Louisiana provided a leprosarium for leper people twenty-six years prior to 1921, when it was purchased by the Federal Government, and became known as U. S. Marine Hospital No. 66. Here all of her leper soldier and sailor boys, as well as her afflicted citizens, are provided for.

Those versed in the history of the disease tell us that there are nearly 3,000,000 lepers throughout the world:

Europe	7,000
Africa	525,600
China	1,000,000
Japan and Korea	102,000

South America		60,000
Philippine Islands		10,000
United States	(Nearly)	2,000

III. Thus, having learned what leprosy is and what demoralizing effect it has upon the human body, and somewhat of its history, we understand more intelligently just what we are dealing with when we think of it as existing under our flag.

It is a known fact that leprosy has been found in 32 out of the 48 states of the Union, and that there are 12,000 lepers living under the Stars and Stripes, chiefly in our island possessions. It is estimated that there are nearly 2,000 in the United States alone, and, if not checked, will very greatly increase, until our national health becomes impaired, as in India, China and Africa. The coming of heterogenous races to our shores very greatly increases the possibility of spreading the disease.

During the past eleven years, 725 leper patients have been admitted to our hospital at Carville, and of this number 504 were native born. Of the 317 patients now among us, I think I am conservative in saying one-third are foreign born, or of foreign born parentage, which indicates that the leper germ was in their systems before they entered this country and became American citizens. The incubation period is from five to twenty years.

Leprosy is more destructive in the life of children and youth than in adults. "Children live one-third to one-half of the life of a normal person of the same age." Comparatively few develop leprosy before nine years of age. The average age of onset is thirty years, and the average of admission to the hospital is thirty-six years. The youngest patient admitted to the institution was one and one-half years old, and the oldest eighty-three. She developed leprosy less than five years prior to her admittance to the hospital.

The largest number of patients admitted to the hospital came from the following states: Louisiana, 423; California, 75; New York, 41; Florida, 34; Texas, 31; New England, 18, and Illinois, 11. Of the leper patients classified, 11 percent were of the nerve type, 39.1 of the skin type, and 49.9 as mixed type.

Out of the 725 patients that have received treatment in the hospital, 72.3 percent were males and 27.7 were females. This proportion holds true throughout the world. Of the 423 Louisiana lepers, 83 were negroes and 337 were white.

Since the establishment of the hospital in 1921, 107 lepers have died, and only 18 percent have died of leprosy. Most lepers die from other complications. Leprosy generally runs its course in fourteen or

fifteen years, leaving the patient often blind, handless or footless. Rigid rules for parole are observed, and no patient is paroled who does not pass a satisfactory medical examination. During the past seven years 38 have been discharged, and are no longer regarded as a menace to society.

Out of this number it was found that three were not lepers, one suffered a relapse, and was readmitted, and four have died, while thirty are living.

To free ourselves from this dreadful scourge, we must begin with the disease as we find it in the foreign countries. It is distinctly a foreign disease, brought from Europe into America. The public should be educated so as to be able to recognize some of the noticeable characteristics of the disease. If possible, this piece of missionary work should be carried on in all the private, public and church schools throughout America, by means of charts and lectures, given by men versed in skin diseases. Also, there should be rigid, uniform laws governing segregation and matrimony. In order to carry on this program successfully, we need a large corps of volunteer workers who will give themselves to Christ in consecration. At present "The American Mission to Lepers" has a large army of unpaid volunteer workers, both at home and abroad, who count it a joy to work for their Lord in the interest of suffering humanity.

Leprosy is a universal plague. The leper is our next door neighbor. Canada has her leper problem and South America has an army of 60,000, while under our flag there are 12,000, nearly 6,000 of which are segregated on the Island of Culion alone. Besides the Philippine and Hawaiian Islands, they are being provided for on the Canal Zone, in Porto Rico and in the U. S. Marine Hospital at Carville, Louisiana.

Now comes the question which causes every heart to flutter, every nerve to tremble and every cheek to flush, namely: What is the world going to do with her nearly 3,000,000 lepers? What will America do with her hundreds of suffering, needy lepers? What attitude will Christianity take toward poverty stricken, homeless, friendless and ulcerous humanity?

There is but one thing it can do, and Jesus, the sweet, blessed Galilean, said in Matt. 10:8, "Heal the sick and cleanse the leper."

Thank God, my brethren, Jesus Christ is the one divine and human character who touches the lives of all men, especially the needy, sick and the outcast.

But you say, "Chaplain Boyd, is there a cure for this dreadful scourge which we find among us?" I answer you both positively and negatively.

When one has lost his hands or any other member of the body, the lost member can never by medical science be restored, so, scientifically speaking, there is no such thing as a cure. But, when a leper has been discharged from the hospital, he is regarded as no longer a menace to society, and we think and look upon him as cured. I wish I might have time to tell of some of the very remarkable cures or arrested cases that have come under my personal observation, but time will not permit indulgence. Permit me to leave this suggestion with you: In our loneliness and isolation, pray for us daily and remember us with your financial gifts at Christmas time. Address W. M. Danner, 156 Fifth Avenue, New York City, or Chaplain Boyd, Carville, Louisiana.

What Are We Talking About? Or the Place of Preaching in the Church of Today

By REV. WILLIAM B. CROWE, D.D.,
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If you undertake to survey the area covered by the activities of the modern pastor you will be astonished at what he is trying to do. You will find it quite impossible to give a satisfactory dictionary definition of his office. Upon investigation you will discover that it is expected of him to be a pastor in the historic sense; also to be a preacher, a speaker for many interests beyond the door of his church; a church engineer, a secretary, a counselor, a community leader, a general functionary.

If you follow him a little way, you will find him ministering to strangers, outcasts and prisoners: advising with business men, professional men, teachers and housekeepers; erecting programs for the instruction of young people, missionary societies, and kindred organizations. You will find him in the forum, in the street, in the home, in the quiet of his own workshop; in places of sickness and health; in places of poverty and wealth; where goodness prevails, and where badness reigns; where joy is unconfined and where sorrow creates its solemn stillness; where the new-born infant enters upon his great adventure, and where death places his timeless seal; everywhere a partner in all the experiences of human life.

The life of the minister, viewed from some distant point, is drenched with romance. It is a life of contrasts; within one hour he moves from the marriage altar to the bier; from the banquet hall to the house of mourning; from the stately palaces of the rich to the lowly huts of the poor; from the hallowed oracle to the pits where the foregleams of hell are cast in lurid hues.

Such is the life of the preacher. Within such an arena we find ourselves. May we never fail in that rendezvous with need and injustice and sin.

You may interrupt me here with the inquiry: Have we equipped ourselves for such a ministry as you have described? Surely our seminaries failed to prepare us for the big responsibilities in the midst

of which we find ourselves. Shall we continue to go lame all our days or shall we seek elsewhere for girding for the day's events? My reply to your expressed anxieties would be, No, your seminaries have not failed. They have performed the necessary office for you. You may not at all times appreciate how the curricula that you covered relate themselves to the work you have in hand, but I can declare to you that your labors in the classroom were not amiss.

You have burned the lamp into the small hours of many a night in the eager pursuit of classical lore. You have given your time and energy without stint to the study of Latin and Greek and Hebrew; to church history and sacred geography; to apologetics and hermeneutics and theology, dogmatic and polemic, encompassing everything from anthropology to eschatology; to schemes of criticism, radical and conservative; to church polity and worship, etc., etc. Apparently you have run the whole gamut of impractical studies in order to meet the needs of this practical day. Therefore, you are justified in repeating your question, an answer to which insistently presses upon your minds: Why have we been compelled to harass our souls with such studies, so far removed from the channels of popular thought? Again, permit me to reply as follows: Our seminaries recognize that the prime business of the minister is to preach with power worthy of a great Gospel, and the members of our faculties have exercised their high endeavors to make preachers out of us.

Your life is a many-sided life, let it be admitted; but the outcome of the ministry of each one of you is fruitful in the exact proportion to your diligence as a preacher. You may not possess the gifts of Chrysostom, but your fidelity to your pulpit measures the results of your life. Be it far from me to suggest that there is no work for the minister to do apart from the public proclamation of the Word. By the nature of his call to service he must be engaged in many or all of the multiplied ministries mentioned above. He is to be found always abounding in the work of the Lord. But I insist that preaching is our prime business, and that our seminaries have dealt justly with us in emphasizing our preparation for the pulpit.

A memorandum in passing, of the offices performed by the ancient prophet may be of value here. The prophet was a counselor of kings; a reliever of the distress of widows, of orphans, and in one instance of students of a theological seminary. He was advocate in court in behalf of the victims of injustice. He was a leader into fruitful fields of caravans of emancipated slaves; a minister to prisoners; as occasion demanded a farmer, a shepherd, an impressed servant in the royal palace. Yet first and foremost your prophet was a proclaimer of the message of God to all the people, high and low, kings and subjects,

in halls where the cultured sat on cushions, or in the streets of heathen cities. The office of proclaimer or preacher gave him his title and defined his position in the common life. His influence outranking that of kings was born of the fact that he was the man upon the tower—the man who surveyed the horizon—the man with a message always big with meaning.

By some peculiar shift in the thinking of our day the pulpit has been listed as of less importance and the demand is persistent that the preacher be a man of affairs. For that reason my message to you today is by way of endeavor to deepen upon your minds the necessity of the preacher preaching: and I repeat that this department of your ministry determines your success.

John Calvin was more profoundly interested in the vindication of the Protestant movement than any other man of his age. One of Calvin's great deliverances was to fix the place of preaching in the Reformed Church. Said Calvin, "The only substitute that Protestastism can offer for Mass is preaching." Reviewing the history of four hundred years we are led to conclude that if Protestantism breaks down it will be by the failure of the pulpit. Here is the Morro Castle of the Church. A period of glorious preaching will always be a period of glorious progress for the Kingdom of God. A milk-and-water diet from the pulpit will inevitably result in a morally anemic people.

It is trite to observe here that the preaching church is the growing church. But the fact must be kept in mind that a preacher of power in the pulpit will produce personal advocates of the Gospel message in the pew. If you would develop a spirit of evangelism among your people, you must kindle a fire in their hearts. True, dead-in-earnest preaching, such preaching as will prove to your people that you would rather be expounding the Word of God than doing anything else within the whole range of human opportunity, will do it. It is a law in sheep nature to follow the shepherd. Hosea expresses it in succinct fashion: "Like people, like priest."

Will you allow me at this point to recite an incident that carries with it a bit of evidential value? A few years ago I spent a week in Rio de Janeiro and was requested to preach on Sunday morning to the congregation of the Presbyterian Church of that city, the largest Protestant Church in all of South America. When the hour for worship came I found myself facing a great gathering of Portuguese speaking people. I could not help wondering the wherefore of such a church in the heart of a great Roman Catholic city, every member of which both by tradition and blood should have been an adherent of the Catholic body. Upon inquiry I was told that all was due to Rev. Alvaro Reis. Thirty-five years ago young Senor Alvaro was converted

and given a thorough classical and theological training. By nature endowed with unusual mental talents, by grace a consecrated advocate of the gospel, he for twenty-five years preached to the same flock, having begun his ministry when the church was a diminutive mission station. Against odds caused by religious prejudices beyond the ability of the Saxon mind to understand, that great free church has grown up in that Latin community. The secret lies in the sheer preaching ability of Senor Alvaro. Unsparing of time and strength he reasoned with the citizens of that city, of righteousness and judgment and the world to come. And he mightily convinced them, and that publicly, showing by the scriptures that Jesus is the Christ.

My brethren of Winona Assembly, let it always be remembered that the church that magnifies the pulpit will be the constant beneficiary of divine favor. God rewards the honor thus ascribed to his Son. The world is waiting for this ministry. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

There is an observation here that is distinctly human, namely, that the average person goes to church to hear the preaching. Music, liturgy, fellowship, and kindred items have their places indeed, but unless all such are properly subordinated to the ministry of the Word the power of the church is diminished in proportionate degree. In liturgical congregations people speak of attending the service, while in Puritan meeting houses they went to preaching. Nor can any historian deny the spiritual effectiveness of the Puritan worship.

There are many obstacles in the path of a minister continuing as a preacher of power. The habit of the common thinking of the day is against him. The demand of our generation is for organization. Finances are to be organized. The budget looms large on the horizon of ministerial activities. The measure of the success of the year is determined by the amount of money raised and disbursed during the twelve months. The material forces are to be organized. Women's societies, therefore, claim a part of the pastor's time. The men's club must have attention. The young people are to be classified and arranged in groups with proper leadership. The Sunday School he has with him always. Semi-religious bodies—Boy Scouts and Girl Reserves, for instance—are to be related in some fashion with the life of the congregation. In order to meet the expectancy of the modern church, the pastor must premit himself to be the key man for all this and more. He must initiate; he must administer. It is no wonder that the former "study," a room the very name of which carried the aroma of scholarship and meditation, is now the "office" with all the secular

atmosphere that the word suggests. In addition to his multiplied parish duties there are many cases of a near religious character that clamor for the minister's attention. The society of our day is saturated with more inter-related agencies than heretofore. Organizations for social betterment move under a legion of banners. Human well-being is the slogan of the day. Temperance organizations, social hygiene, organized charity, societies for survey and relief of this and that—all good in themselves, but the management and patronage of which should be widely distributed—the minister is the first man in the community who is expected to enlist for their promotion. They may not be directly attached to his parish labors, yet they none the less argue for his interest and time. Therefore, in view of the roster of entangling obligations just mentioned, plus others not recorded here, you may discover how this question presses for an answer, namely, How is the pastor of our generation to condense a week into seven days? In view of the facts stated, how are we going to be the kind of preachers that we ought to be?

Good preaching demands study, meditation, mental and physical relaxation, none of which are permitted by the hectic life into which we are thrust. Our time and our energies suffer from the dissipation caused by our running here and there. It is a day of much ado. Unless we chain ourselves to our pulpits, we will discover at the end of the way that we have spent our lives on things of secondary importance.

I am aware that this will be considered a well-preserved specimen of old-fogyism, but my answer is that I have history on my side—and the logic of history is admittedly beyond the reach of cavil. Robert Murray McCheyne, Thomas Chalmers, Edward Payson, George Whitefield, Phillips Brooks, J. H. Jowett: time would fail me today to call the long roll of great masters of the pulpit, every one of whom if summoned to this rostrum would tell you that the big business of preachers is preaching. The great Apostle breathed from a heart the strings of which were drawn taut with sympathy for a prodigal race: "Woe is me, if I preach not the Gospel." As an itinerant evangelist he proclaimed the truth in many cities. I have no doubt that social improvement was the aftermath of his preaching everywhere. Yet he never gave his time to a charity or social organization anywhere. He was not opposed to human betterment movements, for did he not, as agent for the church at Antioch carry a contribution to Jerusalem for the relief of the poor? As a preacher worthy of our emulation, he sowed the seed of truth, and displayed a proper confidence in his converted followers that they would efficiently care for every material situation. Therefore, fight obstacles, my brethren, though they may appear before you as causes needful of your deep concern. Guard your

pulpit, but forbid its robbing you of the energies which you are now exercising for the greatest opportunity ever offered to men for human uplift. Preach the Word.

Enough for that. Shall we now pause a moment to consider the discipline of mind and soul to be desired for a continuous ministry of power? Our seminaries did not complete our preparation for us. Each man's beloved alma mater simply led him out into the highway and gave him the direction. He must follow the sign posts if he would arrive. The effective minister never graduates from the school for preparation. The day that he thinks he has done so, he crosses the dead line, and becomes a liability on the church.

I went one morning to the home of an aged servant of the Lord, and was shown into his study. The old man was out, though the family were not aware of it. Having that modest room to myself for a few moments, I made an undying mental note of what I saw. On the table, open and showing the marks of daily use, was a Greek Testament. On the same table was the cumbersome Hebrew text, and near by Gesenius' Hebrew Lexicon. The English Bible and a few other books completed the collection. No wonder that the bow of that old man had retained the strength of a green withe. No wonder that his presence on the street gave to strong men a deeper confidence in the things that abide.

Let us hope, my brethren, that each of us may complete the tale of four score years; but if we would live to a great purpose during all of those years, we must be constant and consistent students. No man can run far on the momentum of his seminary achievement.

He is a poor scholar indeed whose only objective is the sermon for the next Sabbath day. A mere speech-maker is a drug on the ministerial market. Let any man limit his range of study by that circumference and his preaching will become as dry and mouldy as the bread of the Gibeonites. Even a glib tongue, on which too many preachers depend, will not supply the deficiency. Therefore, permit me to exhort you to keep on hand at all times a program for study that does not properly belong to a scheme of sermon-making. May we apply ourselves daily to such work, and a twofold benefit will result: mental discipline and broadening scholarship. I would suggest the value of history, sociology, literature in its diversified forms, language; anything that will at once afford a daily exercise, while bringing fresh information about men and things, past and present, to our consideration. In my early ministry I applied myself for three years to the study of history and criminology, the benefits of which are yet with me. I lately traveled a month with a distinguished bishop of the Methodist Episcopal Church who spent his spare time in the study

of algebra. Our great theologian in the south, the late Robert L. Dabney, employed his spare hours in mastering philosophy, modern languages, architecture and blacksmithing; and a mighty preacher was he.

By observing a wide range of study we will be surprised at the ease with which we can drive our minds to the tremendous task of organizing and developing our pulpit messages, at the same time discovering that all information thus gathered will sooner or later become grist for our mill. When Paul gave his attention to the study of comparative religions he probably did not think the occasion would ever arise to demand the use of his conclusions. But the discourse on Mars Hill shows that he was ready when the clock struck the hour.

Another remark about soul discipline. We are to make it a daily habit to cultivate great convictions. Mere opinions can be gathered from casual reading, somewhat as a traveler snatches a hasty meal from a railway lunch counter; but convictions are born of the intelligent application of ethical standards of measurement to the endless procession of ideas that contacts drive in upon us. It is then that meditation and mature thinking are to be laid under tribute. If that course is diligently pursued, we will be saved from shallow preaching; and let me add, from shallow themes. The pseudo-preacher who takes as his subject the latest sensation, be it calamity or scandal or political situation, is invariably a man without any matured conviction. No wonder that the ministry of such a man is a bubble. He may capture the headline of the newspaper on Monday, but at the same time his effort is the occasion of no little amusement to the man who occupies the editorial chair of the same newspaper; likewise, to all people who do some thinking and who appreciate dignity as a desirable qualification for the pulpit.

Again, every milestone on the highroad of our study should mark our deepening confidence in the mission upon which we are sent. We are ambassadors for Christ. Therefore, we are preachers by divine appointment. Our church court has examined our motives for seeking the ministry. Our seminary has undertaken to develop in us the gifts that have been discovered that may enable us worthily to execute the vocation whereto we have been called. But back of the action of the church court, back of the recognition on the part of the seminary of talents that we may possess for the ministry, must be the consciousness on our part of the call of God to be his representatives. Ofttimes that sense of call will be tested as by fire. Will we stand the test? We will if we cultivate within our hearts a mind after the pattern of Him who said, "My meat is to do the will of Him that sent me." Let one item in our program of daily study be our motives for seeking

the ministry. Let us pray that our attitude of mind may never be that of the false prophet who cries, "Peace, peace, when there is no peace." By this discipline of soul we will be numbered among those who rejoice that they are counted worthy to suffer shame if needs be, for His name.

It is that combination of conviction and confidence that equips the minister with the qualities of the true orator and logician. Our Gospel will then carry a flame with it. After brooding over our message we should feel that we would die unless we could hurl it like a thunderbolt into the midst of the crowd. Away then with manuscript and all marks of the carefully prepared essay. Can you imagine Savonarola in the act of reading a sermon to the citizens of Florence? Or John Huss in any wise hampered by mechanical contrivances in the delivery of his red hot messages to the eager throngs in the far-famed House of Bread? Or John the Baptist suffering the handicap of conventional methods while summoning Judah to repentance? Those men shook foundations. They tore away the walls of embattled falsehood, and upon the truth proclaimed by them the fabric of enduring life was built. So may we do. We may not possess the graces of Cicero nor the genius of Demosthenes, but if we know whereof we speak, and if the fire burns within us, the crowd will hearken.

This leads up to my last remark, which is a brief discussion of the method of appeal for the public speaker whose cause is a sacred one. We have mentioned the need of the minister giving major attention to his pulpit work; to the obstacles that, unless overcome, will prevent his bringing his best to that high office; to the unending program of preparation that is needed for a successful pulpit ministry: all of which suggestions lead to, and find their consummation in, the answer to this question: How is the orator for God to capture the attention of the crowd and win them for his Master?

With this question before me, I will mention the power of the appeal to the historical sense. Man is the only creature under the sun that has left an intelligible record of his own doings. Naturally, therefore, he is interested in the review of that record. True history is an array of facts that demand belief, because of valid testimony. True history also is the record of causes and results in series, to which the rational mind always offers instant attention. Therefore, the public speaker finds his strongest arguments in the appeal to the record.

Here is a wide field for the exercise of the talent of the preacher. By one mental excursion he is privileged to survey God's dealings with races and nations; the fruitage of the organized injustices of men; the rise and fall of principalities and powers, and causes leading

thereto; the progress of the Kingdom of God, with accompanying movements, helpful or deterrent; the hand of the immortal, invisible King in the affairs of men, causing all things to work together for good to them that love Him; revelation of the thrilling fact that, though wrong may appear to prevail, yet, "Standeth God within the shadow, keeping watch above His own." Every great speaker has made large use of history for one or the other reason that I have suggested. I need only to mention Moses, Samuel, Joshua; Cicero, Demosthenes, Cato; Stephen, Peter, Paul; Webster, Patrick Henry, Henry Grady; names of representative men of different ages, champions of different causes that each felt moved to defend.

By way of illustration we will pause to consider the climactic effort of one from the list just offered: Stephen by name. The background of the incident is familiar to all of you. This man was facing a mob, evidently having considered well what the probable result of the impact would be. He would, however, place his cause in an unanswerable position for any record that might be made, and at the same time he would convince any who might with an open mind admit his premises. With the skill of the true orator he paints in high colors the epochal incidents in Hebrew history and argues that all men of untrammeled judgment must, in their interpretation of the facts, reach a conclusion akin to his. Then, aware of their stubbornness of heart, revealed in their unwillingness to read history aright, he storms their citadel of prejudices with his mighty peroration: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One: of whom ye have now been betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." After such indictment one of two lines of action is open to that crowd: either admit their guilt and surrender, or kill. By unanimous vote they chose the latter. But a real historian was standing by, whose soul the shaft of Stephen's invincible logic pinioned forever. He was a young man whose name was Saul. Because of that appeal, born of a conviction which the speaker would not sell for life itself, immeasurable events, affecting all races and all time, came to pass.

Another avenue of appeal is the imagination. Every true orator recognizes this. Our Lord habitually used it. His recognition of the ordinary laws of psychology is seen in his use of figures and parables. Could not his hearers revel in his allusions to the sower in the field, the vine-dresser with his pruning hook, the hen hovering over her chickens, and other homely scenes portrayed in lively fashion? The

crowd of men and women who heard that matchless Sermon on the Mount must have clutched the stones on which they sat as they in the mind's eye saw the house that had been built on sand swept into a frothy sea. There were many resolves that day to desert the treacherous shoals of tradition and build anew upon the granitic foundation of abiding truth.

Imagination claims wide spaces in the thinking of ordinary men. That explains why poets are sometimes found driving plowshares. A shepherd lad on the upland pastures of Bethlehem; a captive by the waters of Babylon; a small farmer of Tekoa: these and many others in surroundings equally unromantic have made us beneficiaries of their immortal songs.

There is no place in the whole Gospel scheme for dull preaching. Few people there are who cannot be touched and won for God if we ministers will emulate the spirit and method of those who were poor in opportunities and material such as are within our easy reach today. It is our duty to bring to our people apples of gold in baskets of silver. We need not be afraid of commonplaces. Our Master was not. But let our imagination play upon our commonplaces and charge them with messages of life and hope: and, by the grace of God, we will redeem a world.

Will you also permit me to exhort you to appeal to that sense of justice that is native in the minds of men? The preacher should never forget that he is the spokesman for a cause; the attorney for defense in the greatest case ever presented to rational beings. God has certain rights that have been abused by men. All of man's inhumanity to man has been caused primarily by the denial in the heart of the rights of God. Before Adam's departure from Eden he admitted the case against him. The blood of Abel cried unto God from the ground, indicating that both human and divine rights had been disregarded. The whole decalogue is posited on this sense of justice. Every reward offered in the Mosaic common law was conditioned upon a recognition of this sense. Hear the voice of Jeremiah reminding the people of God's just complaint against them: "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number, saith the Lord." Amos complains that the poor have been sold for a pair of shoes, because the interests of God have been denied. All apostolic preaching was based upon an appreciation of outraged justice. "But ye denied the Holy One and the Just and desired a murderer to be granted unto you: and killed the Prince of Life; whereof we all are witnesses."

The ultimate reign of Christ will find its glory in the fact that men will cease to mistreat their fellows, and, subdued to the righteous will

of God, will praise Him for that they have been made the heirs of divine mercy, although in heart and conduct they had violated every law of right. Jesus is the Prince of Peace because He alone has blazed a trail to the age of peace. The men who walk in the King's highway are the men who recognize the sovereign rights of God, their former hatred of Him because of their hatred of right, and their dependence upon His grace to enable them to live honestly toward him, and thereby toward their fellowmen. Therefore, my brethren, we are the advocates of a great cause. Our business is to convince the world of righteousness. And, believe me, God has left a sense of justice in the hearts of all before whom we are called upon to stand. The burden of our message is to persuade them that the only practical way under heaven for them to live in accord with that high sense is the Lord's way.

I shall mention one more appeal and I am done: the appeal to high sentiments. You stand before gifted people; people sensitive to the most refined expressions of sentiment within your power to utter. Let us be assured of that, that we may always be keyed to our best. We will find such hearers everywhere—at home and in mission lands.

In a recent journey in Latin countries I have visited some of the most beautiful cities on the globe, and have been astonished at the Latin temperament as it expresses itself in music, in art, in architecture, in gardening. As city builders people of those lands have revealed levels of ability unreached anywhere else on earth. There is nothing in America, or in Anglo-Saxon countries, that can compare with Rio de Janeiro or Buenos Aires. In those cities you will find the ripened fruit of artistic yearnings that have been under culture for more than two thousand years. Yet the spiritual sensibilities of the masses in those countries seem to be dead; chilled, as by the winds that blow from Antarctic seas. Religion to them is a form. Devotion is prompted either by habit or by fear. The intellectuals have thrown aside the restraints of the gray-haired papacy as you would cast aside a tattered garment. Is every avenue to the heart of South America closed? No. People who can build like that and sing like that and paint like that are surely endowed with high capacities for appropriating the Gospel of Him who sounded this call to high thinking: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things."

Men everywhere love the idea of truth and beauty. They may not practice these twin virtues and others of their kind, but through the expression of such virtues there is a mighty appeal to right thinking.

In our preaching, therefore, we should undertake to meet the crowd on the highest platform that it can build. That was Paul's habit. Let us begin our building on the best that we find in people. What we have to offer is immeasurably better than their best; yet we will find the task of lifting easier if we lay foundations for our message on their highest sentiments. In the opening sermon of our Lord's ministry we hear him saying repeatedly, "Ye have heard that it hath been said." Beginning with what they knew so well, he showed them how to move out of squalid huts into stately mansions. Let us take His yoke upon us and learn of Him.

I have endeavored to impress you with one thought: the importance of preaching as the supreme business of the modern pastor. May I urge you to let this word of exhortation remain with you. If we are earnestly to contend for the faith once delivered unto the saints, we must study to show ourselves approved unto God. May I, in concluding, read to you the commission under which an ancient prophet operated for more than thirty years? May I also suggest that each one of you transcribe this to the fly-leaf of his Bible? For under a like commission you have been summoned to service:

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and pull down, and to destroy, and to throw down, to build, and to plant. Thou therefore gird up thy loins, and arise and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

Evangelism Introducing Messiah to Men

By REV. WILLIAM B. CROWE, D.D.

Acts 21:8—"And we entered into the house of Philip the Evangelist."

The word evangelist attracts our attention as we read this record. It is evidently used to distinguish this man Philip from the other Philips, bad and good, who appear on the pages of the New Testament. More than that, it is a descriptive title, signifying a ministry that it should be our desire to emulate today. The word evangelist means "publisher of glad tidings." The term is applied in the New Testament to a certain class of Christian teachers, who were not fixed to any particular spot, but traveled everywhere for the propagation of the Gospel. The name denotes a work rather than an office. The evangelist might be a deacon, or an apostle, or not. The apostles, so far as they evangelized, might claim the title, though there were many evangelists who were not apostles.

The work of the evangelist did not cease with the generation of the apostles. Theodoret (A. D. 447) mentions them as traveling missionaries, and Chrysostom (A. D. 400) as men who preached the Gospel in restricted areas. Eusebius (A. D. 340) gives prominence to the idea of itinerant missionary preaching. The word has not yet been dropped from the vocabulary of the Church. A derivative has grown up by its side, the word evangelism, expressing the mighty urge of the Church of Jesus Christ to tell the story of incarnate Deity to all the world. Herein lies the true apostolic succession, the only succession that we know of that carries with it the warrant of divine revelation. Upon this is based all missionary work, from Jerusalem and Samaria unto the uttermost parts of the earth. It is the only plan that the church has today for meeting its obligations to an unredeemed world. Any church, therefore, in any synod or presbytery, anywhere, that suffers the loss of the spirit of evangelism, either in its local parish or beyond its parish borders, is surely facing a day when its candlestick will be removed. More than that, we propose to declare before closing this address, that every believing man has the privilege of having his name entered upon this roster of the truly distinguished followers of Him

who came to open the eyes of the blind and to proclaim glad tidings to the poor.

This Philip is a most interesting man. The references to his life and work, upon which we base our estimate of his character, are taken from the diary of Dr. Luke, a fellow traveler with the Apostle Paul. As we turn the pages of this little book of church history, we see the face of this man a number of times, and each time he steps before us, we like him a bit better, and are moved by a desire for a more intimate acquaintance with him.

Philip was one of the seven deacons chosen by the first congregational meeting ever held for the election of deacons. He was well reported of as "full of the Holy Ghost and wisdom" and had evidently won the affections of the great body of believers. How well he served tables we do not know, but the continued favor that he enjoyed would indicate that he did his part in caring for the poor. Some time after that election, upon the occasion of the scattering abroad of the disciples from Jerusalem because of the outbreak of murderous persecution, we have this paragraph: "And Philip went down to the city of Samaria, and preached Christ unto them. * * * And there was great joy in that city."

The next time we see Philip, he is riding in a chariot with the chamberlain of the queen of Ethiopa. He persuades this man of another complexion and speech to surrender to the sweet persuasions of divine grace. Swinging down from that chariot he then hurries to Ashdod to bear testimony in that ancient citadel to the love of God in Christ. Doubtless Philistia heard him gladly, and in that center of age-long hatred toward the people of God, many confessors bowed their heads to the authority of the Prince of Peace.

Following the coast-line, he went to Caesarea, evidently to carry forward his ministry, and there we lose sight of him for a time. For all we know, he may have contributed by his labors to the eager desire of Cornelius, which eventually led to his conversion. This city of Caesarea seems to have been the center of his activities for a number of years. The last glimpse that we have of him is given in the record that we read today. Paul with his company is on his last journey to Jerusalem, and has landed at Caesares, the shipping port. It is to the house of Philip, as to one well known to them, that Paul and his companions turn for shelter. Philip has now the well-earned title of Evangelist. He has preached Christ to the hated Samaritans, to the swarthy African, to the despised Philistines, to the men of all nations who passed through Caesarea, the seaport of Palestine. Philip the Evangelist now offers his table and bed to Paul the Apostle to the Gentiles.

It is a pity that Philip did not leave us a spiritual autobiography.

Such a manuscript might help us just here, for therein would be a disclosure of the cause that led to his becoming an evangelist. We wonder why he, a man who was evidently a lover of home, as indicated by a large family of daughters, a staid business man who had accepted an office in a local congregation, took to the highway as a kind of journeyman preacher, his messages not even possessing the imprimatur of a school of the prophets. Evidently he was not moved by a desire for ease. In large part he had entered upon a thankless task. From every business angle he was upon a fool's errand. And yet Philip went forward, eagerly and unafraid. Back of the investigation of the motives of this man lies a general question, namely: What makes any man willing to go out as a witness for God? The answer to that would demand a questionnaire covering the proclamations of prophets and martyrs and missioners reaching back from this hour to the days of Abraham. A man's life work is determined by any one of many things, or by a combination of circumstances. A son follows his father in the practice of law or medicine. Another son inherits a business from his father in the form of a stock of goods. Another young man is enticed into some department of engineering, because of the rising demand for those who can apply the findings of science in practical ways. Thus we have one contributing cause and another operating in a young man's mind.

No answer among those mentioned, however, will ever account for a man's becoming a preacher of the Gospel. More than that, and it is to this that we are trying to steer, no earthly or material inducement will ever influence a man to be a witness for Christ; yet there is as much need as ever for elders and deacons and Sunday School teachers and heads of homes and everyday church members to witness as there ever has been since the days when the believers were first scattered abroad. Being a witness for his Lord evidently did not interfere with Philip's performing the office of deacon. Let all business men take notice.

But what made an evangelist out of Philip? We have not answered that question yet. It was the same conviction as that which sent Simon Peter to prison and sent John the Baptist to the wilderness and sent Daniel to the lions' den. It is that conviction which makes a useful advocate for Christ out of a man, whether he be a preacher or a layman; whether he be old or young, educated or uneducated, rich or poor, white or black, Barbarian, Scythian, bond or free. On the other hand, let us enter a memorandum, that unless a man has that motive, he is utterly useless in the commonwealth of God, whatever his outward circumstances may be. Whenever a man arrives at the deliberate conclusion that Jesus of Nazareth is the Son of God, the only redeemer

of the souls of men, the only hope for this prodigal world, he is well on the way to being an evangelist, though he may not be called one. Moreover, when that man, prompted by that deliberate conclusion, discovers that unless he makes some contribution toward acquainting his fellow men with the stupendous fact of the deity of Jesus Christ, the Church of Christ will fail in its mission, then that man will be an evangelist, and it makes little difference whether he is a deacon or a bishop or a janitor.

Here is the touchstone of the Church today. Christ is the Son of God. Every man either believes that or does not believe it. If he does not believe it, he will begin to tinker with the record that declares Christ to be the Son of God. He will raise a question as to the historicity of the early chapters of Luke, in order to get rid of the Virgin Birth. He will begin to argue that the record relating to miracles is apocryphal. He will then bury the Son of God in a sepulcher so deep that neither saints nor angels will ever see Him in the glory of His risen life. And pity it is that we have preachers in our land who are doing those things today, insofar as they dare, being restrained largely by the pew. Do you suppose that Stephen ever had any doubt about the power of the resurrection through Christ? If he had, his face would never have glowed with a light from above the rainbow throne. Do you suppose that Paul doubted the power of the Christ to smash the chains of death? If he had, he never would have sighed: "That I may know Him and the power of His resurrection." Do you suppose that Philip ever had the slightest doubt about the miraculous birth of the mystery child of Bethlehem? If he had had, he would never have been Philip the Evangelist.

If we as ministers and laymen in this gathering today can wait upon God to rekindle the fires within our souls, we will not have met in vain. We have a Book. It is a revelation of God. It is the only revelation that we have from God. It is complete. If we approach that Book in the truly scientific spirit, we will take it at its face value. The prime business of that Book, by its lifting the veil from the face of the God of creation, by its record of the covenant of the unforgetting Jehovah with the sons of men, by its tables of vital statistics, by its complete outline of the history of the Hebrew people, by the voices of prophets of flaming zeal, by the songs of the redeemed in their return to Zion, by its Gospel story, by the logic of mighty apostles, by its glimpses into the beyond where saints and seraphim join in everlasting praises to the Lamb that was slain—the prime business of that Book, we say, is to introduce you and me to Him who was in the beginning with God, and to advise us that to us He has given power to become the sons of God. The denial of the authority of any

part of that Book is a tacit denial of the deity of that Son. The drift of American Protestantism today is toward Unitarianism. Unitarianism has never produced an evangelist and never will as long as the world stands. Unitarianism denies the deity of the Son of God.

Philip was stirred by an overwhelming conviction of the divine Sonship of Jesus Christ; a Sonship that was unique, and that was revealed to us for our salvation. The secret is out. We know now why he went out as a veritable tramp, if need be, for the Church. Every man, be he preacher or layman, if he undertakes by gift of speech or gift of money, to set forward the interests of the Kingdom of Christ, must possess the motive of Philip. Otherwise he will hear some such word as this: "Thy money perish with thee. * * * Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

Philip clearly understood the method by which the world is to be taken for Christ. If he were here today he would tell us that there is no substitute for a consecrated life. He was a business man and a deacon in the Church. As a deacon it was within the requirements of his office to handle the money of the people. But he knew that the bringing in of the Kingdom would never be accomplished by the mere gifts of money. The givers must first give their own selves unto the Lord. For that reason he went out. He knew not where he was to go. But he must go, if the people were to catch the meaning of what was in his mind. There is no substitute for life. Every true believer must give his life, plus his substance. Until he does that, his offering is of little avail. The benevolence budget will never solve the big problem of the Church. Stewardship of possessions sounds well in these days when we are the victims of business philosophy, but until there is stewardship of life plus possessions, the chariot wheels of the army will drag. "To what purpose is the multitude of sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

As we tarry in the house of Philip, in company with Paul and Luke and Silas, we are blessed in a refreshment of mind regarding a primal lesson on church polity: that is, that the Church of Jesus Christ is a body of believing people. The Church is not an organization of bishops, or preachers, or elders. In the true Church, high authority rests with the people. They are the Church. The recovery of this clause in church government was one of the tasks of the Reformation of the Sixteenth Century.

But what has this to do with evangelism? Much every way. To the people the Bible is given, and they are the repository for the oracles.

When Jesus said, "Ye are the salt of the earth," He was speaking to the throng of believers. They were the keepers of the covenant. Oft-times the pew has saved the pulpit from error. The pew is more conservative than the pulpit. Page Jenny Geddes! The man in the pulpit is tempted to speculation, usually because of the influence of the press. The man in the pew bases his faith upon direct experience with God. He goes no further than that. He may sometimes appear to be a reactionary, even dull and stolid. But he is an anchor. Trust the people.

Here is the fulcrum upon which the lever of evangelism rests. Under an hierarchical form of church government there is no place for evangelism, except as it makes a place for itself, usually in the erection of an order of monks. Under a form of government of the people and by the people, evangelism takes first rank in the program of the Church. That body hears the Son of God speaking to all the people and saying: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues."

I am speaking therefore today, not to coroneted princes, nor to mitered priests, but to men who have heard the voice of God, every man recognizing an equal responsibility before him whose name is Jesus; to those whose simple faith is more than Norman blood. Shall we arise again to the privileges that have come to us as a wondrous heritage? If so, we will depart from this sacred place reconsecrated to the mission of Philip the Deacon.

The most significant sentence in all the literature of Apostolic propagation of this Gospel is this: "Therefore they that were scattered abroad went everywhere preaching the word." That sentence is the one which immediately precedes the statement that Philip went down to Samaria. A very remarkable meeting was that on that spring day in the house of the Evangelist. Philip, the host was there, and Paul the guest was there; the persecuted and the persecutor. The time had been when Philip, like a hunted animal, had fled from the blood-stained hand of Saul. Now the lion and the lamb are lying down together. If we, by some radio mechanism, could overhear the conversation in that little home on that momentous day, our hearts would be mightily stirred. Let us suppose that Paul broached a delicate subject in some such way as this: "Brother Philip, for many years you have proclaimed the unsearchable riches of God in Christ Jesus. Before you went out as a missioner, you were in business in Jerusalem. I remember you there. I am wondering why you gave up your business and

became an evangelist." "Brother Paul," Philip said, "after my conversion to the risen Christ, I was afraid of you. In Jerusalem you were known as Saul the scholar, but the believers knew you as Saul the terrible. You seemed to be determined to destroy our whole company, and the trouble was that you had the authorities at your back. I saw you the day that Stephen was killed. After devout men carried him to burial, you made havoc of the church, entering into every house, and hailing men and women, committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word. I went down to the city of Samaria, and preached Christ unto them." Just at this juncture, Luke said: "I am undertaking to make a record of all the deeds of the saints for my friend Theophilus. Would you mind telling me that story again, and everything that you can possibly remember that followed? I am sure that the world will be enriched by such a bit of history as that." Thereupon Luke and his host wrote out the eighth chapter of the Book of the Acts as we have it today. Then in humility of soul that little company lifted their voices in praise to God for the marvels of his grace.

They were scattered abroad. Who were scattered abroad? The Apostles? No; the people. The people therefore went everywhere preaching the Word. The people must carry the burdens of the Church. The people must win the commonwealths represented here into the zones of divine grace. We laymen cannot pass the responsibility to other shoulders. The duty is ours. The glory is ours. By our prayers, by our gifts, by our personal ministry, we are to demonstrate the Bible doctrine of the Church. The people are the Church.

Will you consider now the purpose of it all? Why evangelism? Doubtless our friend Philip faced this question, as did all the others who were scattered abroad upon the persecution of Saul. If you are going to persuade all believers to set their hearts upon this one great call of the Lord, you must prove to them that it is worth while. Is it? Why should any man feel that there is a responsibility upon him personally to bring others into the fold of Christ, whether it be by so-called personal work, or by preaching, or by giving one's last dollar for the purpose of sending the message to an unbelieving world? Why evangelism?

The usual answer to the question is that souls must be redeemed, and that God has appointed us to be agents in executing his program of redemption. That is the truth, but not the whole truth. Let us remember that God has interests at stake, as well as men. There is a familiar parable that we will beg you to consider. It is about a certain man who made a great supper and bade many. All his friends and neighbors were invited. But they all with one consent began to

make excuse. One had one reason for non-attendance, another had another reason. After this general refusal, the master of the house commanded that all the beggars and outcasts in the community be brought in. When it was reported to him that there was yet room, the order went out that the highways and hedges must be searched and by compulsion guests for the supper must be secured. Upon the issuance of the final order the master of the house gave the reason for the action: "That my house may be full."

Therein we have a hint as to the purpose of the propagation of the Gospel. God's great house must be filled. Eye hath not seen nor ear heard, neither hath it entered into the heart to conceive the glories of that house. God would have it filled.

This introduces to us the idea of the hospitality of God. Philip and Paul and Simon Peter; Saint Patrick and Wycliffe and Ridley and Latimer; Jonathan Edwards and Finney and McCheyne and Moody; all the great missioners in all time have based their endeavors upon the idea of the hospitality of God. "That my house may be full." Let us get that angle on the King's business today. Suppose any man in this crowd should be approached with the request that he see a certain other man with a view to bringing him to Christ. Suppose this Christian man had never done any such thing before in all his life. I wonder what his response to the request would be. In undertaking to persuade him to proceed with the enterprise you would base your argument upon his love for the souls of others. His desire for the salvation of another should prompt him to overcome his native hesitancy to do what he might even admit that he should do. Suppose that his reply should be that he does not feel any keen love for the souls of others, then what? You would find yourself at an impasse with him. Suppose, however, that you should try another tack. Ask the believer if he is interested in advancing the cause of Christ. He would have to reply in the affirmative. Then tell him that it is the desire of Christ to have as many followers as possible among the men of this generation. In that you will find a starting point for his Christian energies that your first exhortation will not offer.

There are two parties in this world contending for supremacy; namely, the Christ party and the Devil party. It is the anxious thought of every true Christian to increase the ranks of the Christ party. Every man may feel himself appointed to secure recruits to that party. It is true that in doing that the souls of men are saved. Individual salvation is an incident to the building of the Kingdom. Many people, it is true, have an urge for personal evangelism, but not all. Differences of temperament may account for it. You cannot compel every man to approach his neighbor, simply for the sake of the soul of his

neighbor. The objective may not be sufficiently compelling to him. You can persuade all men, however, to endeavor to seek the souls of others, for the sake of the Kingdom of Christ. That is what our Lord had in mind when he advisedly used the words: "That my house may be full."

We look out through our country today. What do we see? Tens of thousands of men and women, high and low, rich and poor, beyond the borders of the Commonwealth of God. We know that Christ is yearning that all these people be gathered in, that his house may be full. We are commissioners to bring that about. The movement is called Evangelism. America is as dear to the heart of God as was Samaria. Philip went down there. Shall we go down here? The movement will call for all the soul ingenuities, all the talents, all the sense of high consecration that we possess. Shall we adventure upon this mission, that God's house may be full?

We have now considered the question of evangelism in its broader outlines, emphasizing particularly the motive and purpose upon which the movement rests. Were I now asked to offer in one brief paragraph a definition of the term, I would propose something like this: Evangelism is the human side of the conquest of the world for a King elect, who is to be crowned with many crowns. Evangelism therefore calls for an organization that may commandeer all the resources of the Church; it calls for the personal application of the consecrated life of every believing man; it calls for unceasing prayer for the hastening of the day when Jesus shall reign where'er the sun does his successive journeys run.

But how is a man's interest in this sacred work to be sustained? Without a legitimate stimulus, every task that falls to the hand of a human being will sooner or later become dull and heavy, and the performer of the task a wretched drudge. Unless the very heart of the Eternal is open to the preacher, his preaching will become a mere bit of time-serving, as dry as the sands of Sahara. All Christian activity will in course of time shrivel and will eventually die, unless the Christian heart is watered with the dews of heaven. May I then recall to your minds in this great hour the motivating power that must abide in the soul of every man who desires to be steadfast, unmovable, always abounding in the work of the Lord? It is none other than the face of Christ. Under the light of that countenance alone may we hope to make progress.

"I had walked life's way with an easy tread,
I had followed where comfort and pleasure led,
Until one day, in a quiet place,
I met my Master face to face.

"With station and wealth and rank for a goal,
Much thought for the body but none for the soul,
I had sworn to win in life's mad race
Till I met my Master face to face.

"I had built my castles and reared them high,
Till their domes had touched the blue of the sky,
I had sworn to rule with an iron mace,
Till I met my Master face to face.

"I met Him and knew Him, and blushed to see
How his eyes full of love were fixed on me,
And I faltered and fell at His feet that day,
And my castles melted and vanished away;
Melted and vanished, and in their place
I saw naught else but my Master's face.

"My thought is now for the souls of men;
I have lost my life to find it again.
E'er since that day, in a quiet place
I met my Master face to face."

Our Sample Case

By MR. SAMUEL A. FULTON,
International President of the Gideons

I am here today as a traveling salesman, which vocation I have followed for many years, and still travel to some extent in connection with my manufacturing plant, working with my salesmen; so I am familiar with a sample case. It has been my companion for over a quarter of a century, traveling as I have in every state in the U. S. A. and through Canada. So I have brought my sample case with me, and will talk over it and out of it to you today. I am accustomed to having it with me when talking to my prospects. You are my prospects, my buyers, today, and I trust that as we leave this room you will all be salesmen, and that this will have been a sales conference in which you have gotten many points that will assist you with your sample case in obtaining the greatest business in all the world, that of winning men's souls for Jesus Christ.

Down among the hills of southeastern Ohio, there lived a father and mother with seven children. They had a farm of sixty-nine rough acres. The father was a country blacksmith; he labored long and hard to support his family. The children, as they grew up, worked to contribute to their support. To be able to leave a large legacy of this world's goods to their children never entered the minds of these parents. They knew that this was impossible. Their task was to provide food and clothes enough and to see that these children received an education. However, their chief concern was that these children grow up strong in body and character with a firm faith in God and a knowledge in His Word. Their daily custom was to gather these children around the family altar morning and evening, where they sang the Psalms, read the Word of God, verse about, and knelt in prayer, when they were led to the throne of grace by the father. Though they were never able to leave much of this world's goods to their children, the legacy they did leave was of far greater value than gold and silver, and it is today treasured far more highly by the children than stocks and bonds, mines or land.

I was one of those children. The memory is sweet as we look back on the faithfulness of that father and mother in the greatest trust ever committed to anyone, that of training children in the nurture and admonition of the Lord. That family is scattered but the children have

remained true to their father's and mother's God. Both parents have gone home. The legacy left their children has been used to good advantage.

Many a father and mother today are worrying about being able to leave their sons and daughters the wealth of this world's goods, which is often a curse instead of a blessing. It takes wings and flies away. They are giving more consideration to the material wealth than they are to the spiritual wealth. Few are able to accumulate independent wealth, try as hard as they may. You can accumulate spiritual wealth and can leave it to your children, or at least can give them opportunity to lay up in their hearts treasures the world cannot take away, and as they grow up and go out from your home, with that firm faith and confidence in God, it will be an ever-present capital upon which they can draw.

Are you giving your children the proper example in your home, the proper training, line upon line, precept upon precept, here a little and there a little? Is your example as parents in the home such as would inspire your children to want to know your God and to believe on Jesus Christ as their Savior, because they see the value of such a faith in your life?

When I grew to manhood it was necessary to go out and find my vocation in life. I followed the work of farming for a year or two, then went to work in a manufacturing plant. In a short time the company offered me a job on the road as a salesman. I had always wanted to be a salesman; I wanted to travel; I wanted to meet men, yet a more timid and seemingly unqualified man for such a task one has seldom seen, but I had the ambition and desire to overcome this timidity. I was thoroughly acquainted with the products that my firm manufactured, and they had full confidence in my earnestness, honesty and ability. So they allowed me to pack a case of their samples and start out on the road. I well remember the night I left the factory for my first trip. I spent three days with another salesman, to get my first selling instructions from him. He was a splendid salesman, and had been successful. He worked unusually hard those three days to demonstrate selling methods, giving me a sample selling talk before each buyer on every product that the firm manufactured. I looked on and listened attentively. I knew that I would soon be walking up to a merchant introducing myself and opening up my samples alone, when I wouldn't have this master salesman with me, but would have to become the spokesman and real representative of my firm. Well do I remember the first call I made alone. I was sure the merchant would know that I was a green salesman, just starting out, and that this was the first call I had made. I was sure he could see it in the

way I approached him, the way I opened my sample case, the way I got mixed up on my prices, he could see it in every move and act—at least I thought so. I was completely shrouded with fear. Fear was my greatest enemy, and it is, I believe of every salesman—in fact, of everyone in any vocation. Fear comes from lack of knowledge somewhere along the line.

I soon found out that I could not be hampered by this fear. Why should I be afraid? I represented a good firm. I knew the products they manufactured. I was big enough, so no one was going to throw me out the door without at least opening it. I firmly determined this one thing—I would call on every merchant in my line as I came to them; I would treat everyone like a gentleman should, whether they did me or not for I had myself to live with and if I treated everyone with respect I would always be living with a respectable person, I would always be in good company. When I came to that thought I had courage, and courage gives one power. Fear is of the devil; power is of God.

It is just at such times in a young man's or young woman's life that their faith and confidence, and hope in God, and knowledge of His Word are a real asset. Psalm 27:1—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" After I learned to contact men I walked in boldly, courteously, with a smile on my face and greeted the merchant, telling him whom I represented; before he had a chance to turn me down I would present a sample, for his consideration. The sample once in his hand, he became interested in the product and so the contact was made.

I always gave much attention to samples. I wanted perfect samples of each product the firm manufactured. I would often take them out of my sample case and lay them on the dresser, carefully examining them to see if they were such as would make a merchant want to buy. There are always enough handicaps in one's way without having a poor sample.

So let us consider by way of comparison the case that a salesman carries on the road, containing his samples, with the sample case that we each one carry. We are all salesmen, each one of us having something to sell. The Psalmist says, "Thy Word have I hid in my heart that I might not sin against thee." You may be surprised at this statement. When you hide anything in your heart it is out of sight and no one will ever find it. Then again scripture comes back and says, "Out of the abundance of the heart the mouth speaketh." So then let us consider our heart as our sample case. Every time we open our mouth we display what we have in our sample case, our heart, so it behooves

us to examine carefully our sample case, for "Out of the abundance of the heart the mouth speaketh; therefore keep thy heart with all diligence, for out of it are the issues of life."

A great many people are more particular about the outside of the sample case than about what they have in it. A successful salesman is not so much interested in the outside of the case (although it must look neat and clean), but he wants to know that his samples inside are in perfect order. Our personal appearance should always be good, our dress such that it would not cause comment one way or another; but to be overanxious or overcareful about the outer appearance, giving very little thought to the inward condition, is sin. Matt. 7:15—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." "Man looketh on the outward appearance, but God looketh on the heart." A real salesman, I say, wants a reasonably good sample case, but he is more interested in the products inside the sample case than in the case itself, so that when he opens up the sample case before the buyer, his samples are all in such order and appearance that the buyer is attracted to his line.

Now, let us examine the sample case, namely, our heart. Let us have a little sales conference together. I cannot see into your sample case, nor you into mine, but God, the judge of all the earth, before whose eyes everything is open, can see and knows the secrets of our hearts. If we would sit down and talk together a few minutes, you would be showing me the sample that is in your heart, you would be opening up your line of goods before me unconsciously, and I would see your line of samples.

Have you any samples in that case that you alone of all men on earth know its content—that would not commend the Gospel of Jesus Christ to those with whom you come in contact? If there is one there, sooner or later, someone before whom you have your case opened will see it, and you will lose the sale. The world is an exacting buyer; it expects perfection in the products that you and I carry. If we display poor samples, people are going to walk away and say, "I don't want to deal with that firm." So it behooves us to examine our sample case often, that we get down on our knees and pray, "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting." Are we earnest in our petition, "Create in me a clean heart, O God, and renew a right spirit?" Are we seeking devotedly in our conversation, our meditation, to be helpful to others and to ourselves, when we pray, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer?"

I well remember in my early years on the road, how I feared to

call on certain merchants because of their gruff manner; they had turned me down cold, and showed a lack of interest in my products. I would pass them up next time I was in that city, saying to myself, "They are not interested at all in our goods." When later I would call in to see that same merchant, I would be treated cordially, being asked where I had been. "We have been out of your goods for some time, and were waiting for you." Then I felt ashamed, for the firm had paid my expenses; I was their representative in that territory, and hadn't been faithful.

Let us each one throw out of our sample cases today that sample of fear and put in a new and fresh sample of faith. Let us throw out that sample of doubt and distrust, putting in new samples of confidence and trust. An honest salesman always wants to prove his product. Have you proved to your own satisfaction that your faith in Jesus Christ is thoroughly established? This comes by experience. Have you proved your faith by your works? "Faith without works is dead, being alone." It is the samples that we display in our daily walk and conversation in our ordinary transactions with men and women every day that prove conclusively to them that we are followers of the Lord Jesus Christ. Every transaction is a testimony.

We have to make a living. I am sure the laborer is worthy of his hire. Every transaction in buying and selling is entitled to a profit. We make no apologies in buying and selling at a profit, but it is the manner and method we use in such transactions that either win or lose men for Christ. The kind of samples we display in such instances really show what is in our sample case, our hearts. I well remember being in a store when a young lad walked in and displayed a sample of an apple to a merchant, asking if he would like to buy some apples. The merchant looked at the apple and said, "Are they all bruised like that one?" The poor boy had no doubt dropped his apple on the sidewalk. He displayed a bruised sample. He probably could have delivered better goods than he showed but was not careful enough of his sample, and walked away without the order. Often although our faith is strong we display bruised samples of our Lord and Master, and the product of salvation through Jesus Christ is turned down by the world. It may have been a sample of our impatience, or our conversation that is not clean. It may have been that we spoke lightly of something that the world might regard as sacred. It may be some of our habits, it may be that what we are doing speaks so much louder than what we are saying. The world expects us to be clean in thought, word and deed. We can be clean, if we will. If we have any unclean samples in our case, we did not get them from the great firm that we represent; we have allowed someone else to put them in there.

"Wherewithal shall a young man cleanse his ways?" "By taking heed thereto, according to Thy Word." "Now ye are clean through the words which I have spoken unto you." Christ expects us to be clean in thought, word and deed. Look into your sample case today and see if you have unworthy samples. Paul said, "If meat makes my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

We are here on business for the king. It is the king's business. Let us throw out every sample that fails to get business for the king. Let us be dead in earnest, strong in the Lord and in the power of His might. We can grow strong only as we keep in touch with the firm we represent. Our communication is the prayer room. A salesman that will not communicate with his house regularly cannot expect to be posted thoroughly on everything. The house can send out messages to the salesmen, but they like to receive messages back, to show that this information has been received. Most every bulletin we send to our salesmen we ask, "Kindly acknowledge." Do we kindly acknowledge all the gifts from our Lord? We often tell the salesmen that represent us that the possibilities of our products in their territory are tied up in them as our representative, and if he will tell our message to enough buyers the law of averages will give him a reasonable compensation. So it is, too, if you and I are faithful in our business for the Lord Jesus Christ, contacting enough men and women, faithfully, earnestly, devotedly, we will find hungry hearts ready for our message, hearts that have been worked on by others, by mother's prayers at the old family altar, seed that has been sown a long time ago, just waiting for us to cultivate it; water it with the refreshing Word of God and it will spring forth with surprising results.

Our duty is to be faithful and leave the results with God.

Are we faithful ambassadors in the territory we are working? Some of you have large congregations of men and women sitting at your feet studying to be greater sales representatives. Are you leading them on to a stronger faith in God, developing them to be better ambassadors, or are they just being disappointed with your line of samples, considering it just an ordinary line of goods. Does your presentation of salvation through Jesus Christ stir up the gift of God in their heart so that they, too, will discard some of the samples that are in their cases, make a new covenant, new contract, and do like Paul—preach only Jesus Christ, and Him crucified. Throw away all side lines, "lay aside every weight and the sin that doth so easily beset us." The Lord is abundantly able to supply all your needs. "My God shall supply all your needs according to His riches in glory by Christ Jesus." This will enable us like Paul to "do all things through

Christ who strengtheneth us." He is our only strength, and if we depend on Him alone, and go out in that faith and in the strength that He will supply, the world will soon come to know Him through us as His representatives, through the great catalog that He has given us, the Bible, God's catalog to men. In it are all the supplies of life. The complete descriptions and stock numbers are all there. If we search the scriptures we can find exactly what we want. We can order it and God never backorders the things that we need.

A good salesman is posted thoroughly on the products of his house. They are well shown up in his catalog. So as followers of the Lord Jesus Christ, we should be posted thoroughly in God's Word, thoroughly furnished in the Word. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." So let us, as we go out from this meeting, pack anew our sample cases, pack them more carefully, pack them on our knees before God, ask the Lord Jesus Christ to examine every sample and be willing to say to Him:

"I'll go where you want me to go, dear Lord,
O'er mountain, o'er plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Confronting the World With the Gideon Ministry

By MR. WILLIAM J. GREEN,
International Extension Secretary of the Gideons, Toronto, Canada

Both personally and on behalf of the organization I represent, may I say how much I appreciate the opportunity that is mine at this hour of speaking home to your hearts and minds a message regarding the rapidly expanding ministry of the Gideons of North America?

I am a Canadian and bring greetings from Toronto, the "Queen City" of our Dominion, to this vast audience met in this Hoosier state of Indiana, which as I understand it, encircles within its borders the center of population of this great republic.

You do not seem strange to us for who among us has not shed childish tears over "little orphan Annie" or shuddered as we read, "The goblins will get you if you don't watch out"? Then as children of "an older growth" we have learned to appreciate the philosophy in James Whitcomb Riley's "Life Lesson":

> "There, little girl, don't cry.
> They have broken your heart, I know,
> And the rainbow gleams
> Of your youthful dreams
> Are things of the long ago.
> But heaven holds all for which you sigh;
> There, little girl—don't cry."

We have also been thrilled by General Lew Wallace's "Ben Hur—A Tale of the Christ," and we have not been unmindful of the achievements of your statesmen, such as Albert Beveridge and Benjamin Harrison and outstanding leaders as Bishop Quail and Bishop Hughes.

Let me for a moment speak of our relations in a broader aspect. The people of your country and of mine derive their literature from a common language, their democratic institutions of government from a common history, but best of all our common morality comes from a religion which springs from a common faith in the deity of our Lord and Saviour, Jesus Christ, and in the divine inspiration of the Bible—the Living Word which reveals the Living Christ. Because of this common faith, these two great nations of common speech and ideals

have for more than one hundred years lived side by side in peace—a spectacle unparalleled in any continent and unprecedented in any century. Along three thousand miles of boundary line, free nation meets free nation, imperious Stars and Stripes and imperious Union Jack salute each other—

"Their varying tints unite
And form in Heaven's light
One arch of peace."

If Christ, "The Prince of Peace," came to this world to establish a kingdom in which the spirit of brotherhood would be universal, then let me say that this example of christianized internationalism is North America's greatest achievement, and to a distraught world teaches the most vivid lesson, of the power of the religion of Jesus Christ to solve our human problems whether they be personal, of human society, or of international relations. This is what my friend, the late Dr. James A. MacDonald, in a notable series of lectures given at Vanderbilt University in 1917 called "The North American Idea":

"Three thousand miles of border line—
Nor fort nor arm'd host
On all this frontier neighbor-ground
From east to western coast;
A spectacle to conjure with,
A thought to stir the blood;
A living proof to all the world
Of faith in brotherhood.

"Three thousand miles of border line;
One hundred years of peace;
In all the page of history,
What parallel to this?
God speed that surely dawning day—
That coming hour divine—
When ALL the nations of the earth,
Shall boast such border line."

Let us now come quickly to the discussion of our subject, "Confronting the World with the Gideon Ministry." I am not unmindful of the fact that there are many in this audience who are not Gideons, but I take it that your presence here is indicative of the fact that you are Christian men and women, interested in establishing the Kingdom

of God on earth, and what I shall say respecting the opportunities for world service before the Gideon Asociation will also apply to any movement which is evangelical in character, or to any organization which seeks to broadcast the Word of God.

My friends, the Word of God will do its soul-saving work if you give it a chance, and each dollar we receive gives another Bible a chance.

Today the Gideon Association is at the cross roads. This question now confronts us, shall we confine ourselves to the avenues of service open to us in our home lands, or shall we go forward, encouraged by the vision which has become real in recent months, by the placing of thousands of Bibles in the Orient by Captain Swinehart, our representative in Asia, and grasp the beckoning hands of those who are calling for the Living Word from lands across the sea? Personally we believe we should answer this call, for the Christian organization that is most missionary abroad is most evangelistic at home, and let me say if we ever cease to be evangelistic we will soon cease to be evangelical.

> "For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it."

What Archbishop Whately said so long ago is just as true today: "If my faith is false, I ought to change it, but if it is true I ought to propagate it," or as Stanley Jones says more recently in his "Christ of the Indian Road," "A religion that is not worth exporting is not worth having. If we do not share it we cannot keep it."

There are three outstanding reasons why we believe that the present is the time of times for a great spiritual advance.

Of course the great outstanding reason is **the world's need of Christ.** Both at home and abroad, we are living in days of materialism and pleasure seeking. Particularly since the termination of the war, there is social discontent in almost every country on earth, and political discord between nations. The spectre of bolshevism is stalking forth in many countries, most recently in China. But serious as are the economical and political perils, we believe the moral perils are worse, and out of all this turmoil, the conviction comes that what the world needs is not **reconstruction,** as many have said, but **regeneration.** Not only do religious leaders share this view, but statesmen among the nations are driven to acknowledge that only Christ can provide the cure for this sin-sick old world. Then let us broadcast this vital gospel which reveals Jesus as the world's Redeemer.

Not long before his death your own President Harding said in a

notable address at Denver: "I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by Christ, then we would have a restored world;" and about the same time Viscount Gray of England declared that, "The great need of today is the application of the principles and the spirit of Jesus to all international problems." In the light of this world need, shall not the Gideon Association, with the vision of the seer, the passion of the prophet and the courage of the soldier, and with its lips touched with a live coal from God's altar respond in the words of the prophet, "Here am I; send me."

A second important reason is that **the ends of the earth are now being drawn very close together.** Modern methods of travel have made the world a neighborhood, and the latest methods of communication have turned it into a vast whispering gallery. Today an aeroplane races the sun and crosses a continent in the light of a single day. The miracle of radio brings the speaker's message to the listener in some lonely spot a thousand miles away before one in the same hall hears his voice. At dawn the Graf Zeppelin rises from its hangar at Friederichshafen, and in a hundred hours, without a stop, has spanned two great continents and glides to its moorings in Tokio, and now this peaceful ambassador of the air is out over the Pacific, well on its way to this continent. In the midst of these miracles of God in the realm of nature and material things, shall we not have as great faith in the miracles of God in the realm of grace, and things spiritual? Not long before his death, the great scientist, Dr. Charles Proteus Steinmetz, was asked in what realm he thought the greatest developments of the next fifty years would take place, and after reflecting on the marvelous scientific achievements of the past fifty years, he declared that in his opinion the next fifty years would see its greatest advancement not in things material, but in things spiritual. Are we to believe that these great material discoveries should be used to serve only business and pleasure, or material interests, or rather shall we not accept such inventions and discoveries as the aeroplane and radio as instruments of God to be used in hastening the day when the Gospel of His Son shall reach the uttermost parts of the world, and be preached to every creature?

We hasten to give emphasis to the third reason why we should at this time extend our Gideon ministry to other lands, and that is **the responsiveness of nations, hitherto called non-christian, to Christ's Gospel.** A few years ago, we used to say that the "doors of the nations are now swinging wide open." But now let me say that the doors of

the nations are off their hinges, and with eagerness they are looking to Christ as their only hope. The day has passed when Paganism is a matter of geography. In my Sunday school days, we used to have maps where the heathen countries were printed in black, while the Christian countries remained white. Now let me say that we must face the facts that there are dark spots in our so-called Christian countries, while in the countries formerly called non-christian the darkness has been shown through and through with the Gospel of Christ. Listen! Not long before his death, Baron Kato, premier of Japan, made this striking statement, "All peoples are looking to the United States for light and faith,"—not money, not education, not industrial leadership—but, "light and faith." Kagawa, the Christian socialist of Japan, is aiming for "a million Christians in Japan to offset the influence of Marxian socialism." When he was asked, "Why a million?", he replied, "Because it is the economic minimum required to overcome communism." He had renounced both wealth and position to serve the poor in the slums. When invited by the Japanese government to a seat in the Diet he refused, and replied, "I am only a humble servant of Jesus Christ, but I want to give my testimony."

When Mahatma Ghandi of India was asked to make a political speech in Calcutta before fifteen thousand people, he read the "Sermon on the Mount," without comment, and later said, "There is a man who has influenced India more than any other man, yet has never set foot in India, and that man is Jesus Christ." When India, a non-christian nation, wished to pay the highest compliment to her highest son, the highest praise they could offer was to call Ghandi "a Christian man." Truly as was said by Keshab Chander Sen, "None but Jesus is worthy to wear the diadem of India, and He shall have it.

Let us now look to China, once called "the sleeping giant" among the nations, but now thoroughly awake. Six of the ten members of the Chinese Cabinet are Christian men, chosen, as a keen observer remarked recently, not because they were Christian men, but because they were the best men in China. As a former Y. M. C. A. secretary, I am proud to say that C. T. Wang, the Minister of Foreign Affairs in China, who had the courage to discharge the Russian Bolshevik employees of the Manchurian railway, thus precipitating the present crisis, was formerly national secretary of the Y. M. C. A. in China, and all Americans should take pride in knowing that this outstanding Christian statesman is a graduate of Yale. Many of the men in leading positions in China today are avowed Christians, among them General Fen Yu Hsiang, who bears this testimony, "My guide in Christianity is the New Testament and the divine life of Christ Himself."

In the face of these startling facts should we be surprised that

Captain Swinehart, while returning to his field in Korea, quickly exceeded the five thousand Bibles we expected him to place on his journey eastward. In every country, including Egypt, Palestine, Ceylon, India, Burma, Siam, Straits Settlement, and Java, all asking for more Bibles for their hotels than he could supply. Truly the fields are already white unto harvest.

How often we have heard quoted those lines of Kipling:

"For East is East and West is West,
And never the twain shall meet."

and have made this the excuse for our indifferent interest in foreign missions. Let us be fair to the author and hear the whole truth which he intended to express:

"For East is East and West is West,
And never the twain shall meet,
Till earth and sky stand presently
At God's great judgment seat.
For there's neither east or west,
Nor border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

Then we will send our best with this Living Word to those hungry and thirsty souls, that they too may have this Bread and Water of Life

Now let me for a moment sound a note of encouraging optimism. I have made passing reference to the recent placing of Bibles in the hotels of the Near East and the Orient by Capt. M. L. Swinehart, and now I would like for a minute or two to speak specifically of this new crusade. Captain Swinehart is the treasurer of the Missions in China, Japan and Korea conducted by the Southern Presbyterian Church, and is resident in Korea. He joined the Gideons in 1925 when in America on furlough, and in 1927 placed the first Gideon Bibles in the Orient in a hotel in Peking. Other hotels in China, Korea and Japan were served and this ministry proved so fruitful that when Captain Swinehart returned to America last year, he volunteered to cut short his furlough, in order to undertake to plant the Gideon banner in those countries along the line of world travel between America and the Orient, by way of the Mediterranean and the Suez Canal. The response far exceeded our most sanguine expectations. Hotel men in every country seemed waiting for our Gideon representative. Prayer removed seeming obstacles and unlocked the doors

of unexpected opportunity. Not only were Bibles in English asked for, but Bibles in Arabic, French and other foreign tongues.

I do not want to burden you with figures, but let me give you the following definite information concerning our foreign Bible placements:

Palestine and Transjordinia	1,129	Bibles
Egypt	1,500	"
Ceylon	250	"
India	3,000	"
Burma and Siam	400	"
Straits Settlement	500	"
Java	300	"
China	135	"
Japan	1,148	"
Korea	2,500	"
Philippines	20	"
Bermuda	100	"
Mexico	150	"
Sweden	1,015	"

As to whether this ministry is resultful, will you listen to a paragraph from a recent letter from Captain Swinehart:

"Arriving in Kobe, Japan, I went to the Oriental Hotel, and the sight of a Gideon Bible on the table in the center of the room was easily the most conspicuous object to meet my gaze. The manager of the hotel told me of a guest who had come to them, and who afterward proved to be a criminal, who became convicted of sin while reading the Gideon Bible in his hotel room, went at once to the office of the chief of police and gave himself up, and is now serving a short term in the penitentiary, and devoting all his unemployed time in preaching to his fellow convicts. That instance alone recompenses me for the small amount of time and effort which I gave to the canvass in Japan."

Is this not significant and an encouragement to go forward? May God give us the leadership of His Spirit as we undertake for Him these new responsibilities crowding upon us.

And now with this challenge before us I wish that we might, before closing, just now before we leave this place, examine our hearts and lives that we might discover our spiritual needs as we face the task of the new day that is upon us.

First of all we must stand by this Old Book as the inspired Word of God and the revelation of His will to men, and be ready to give a reason for the faith that is within us. We are living in days when this

Old Book that we love to distribute and place in hotel bedrooms—we are living in days when men, both inside and outside of the Church, are belittling its authority and questioning its power; and I want to say to the Gideons and the Christian men and women assembled here, let us stand as we have never stood before, solidly, for this inspired Word of God. It is the book of the ages and belongs to all times. It is ever up to date. It does not need to be rewritten, as some say, but let me say with all the earnestness I can command it does need to be reread. It is God's Word. It does not need protection, but it does need projection. Let us re-establish our fallen down family altars. "There would be fewer skeletons in our closets if there were more family altars in our homes."

We must be loyal to Jesus Christ as the Divine Son of God. We must be grounded firmly in our belief in the fact of the Atonement, the efficacy of the Cross, and the power of the Resurrection.

We should all have a fresh accession of spiritual power. We need again the pentecostal outpouring of the Holy Spirit. Some months ago a friend of mine told me of an incident in a church in England, where William Booth, the founder of the Salvation Army, got his inspiration, in a certain Bible class room, to go out into Christian work. The caretaker of the church one day found wandering there an old negro, who timidly asked if that was the room where William Booth had gained his inspiration. The caretaker said that it was. The negro then asked if he might stay there a while and pray, and the caretaker said that he might. He left him there, and after a while he heard a voice; he came back and listened. There was the old colored man, down on his knees, saying over and over again, "O, Lord, do it again! O, Lord, do it again!"

Men in our own place, where we are, we must assault the heavens and pray to God to "Do it again," and in these days in which you and I live and in the circles where we work and where we play, where we have our daily activity and rub shoulders with men and touch their lives, let us pray that prayer, "O, Lord, do it again! O, Lord, do it again."

And now just this word in conclusion. All who name the name of Christ, whether Gideons or not, must have a deepening confidence in our providential mission. Christ's great commission is ours by inheritance, and we must bend our wills to His will and to consecrate ourselves fully that we might be the medium through which the redeeming grace of Christ finds its way to men.

"Who shall ascend to the hill of the Lord?
Or who shall stand in His Holy place?
He that hath clean hands and a pure heart."

My Christian friends, we are living in a wonderful time. Despite surface rumblings among the various nations I believe that more and more men are turning to Christ. I am confident that we are entering a new day.

"Red with His blood, the better day is dawning.
Pierced by His pain, the storm clouds roll apart,
Rings o'er the earth, the message of the morning,
Still on the cross the Saviour bares His heart.

"Bread of Thy Body, give me for my fighting,
Give me to drink Thy Sacred Blood for wine.
While there are wrongs that need me for the
righting
While there is warfare splendid and Divine."

Let us, therefore, wholly consecrate ourselves to the service of our Lord and hasten the day "when the Son of Righteousness shall arise with healing in His wings."

India's Message to America

By REV. E. L. GUNASEKERAMAHATHMAYA,
Noted Preacher of India

Go ye into all the world and preach the gospel to every creature.
—Mark xvi:15.

I have been asked to introduce to you our party of missionaries from India and also give out my name and tell you what it means, as it is unpronounceable to the Americans, containing as it does twenty letters of the English alphabet.

My name is Gunasekeramahathmaya. It is divided into four parts, each having a meaning. Guna means virtue or goodness; Sekara, the summit; Maha, great; Athmaya, the soul—the-great-soul-who-has-attained-to-the-summit-of-goodness. It is a Sinhalese name derived from the Sanscrit, the sacred language of the Hindus. A very pretentious name, no doubt, and well meant, but as King Solomon has said, "The heart knoweth his own bitterness." I had long ago realized the bitterness of my own heart and the utter hypocrisy of my nine-syllabeled name. I was anything but what my name implied, for I was as deeply stained with, and steeped in, sin as any of my heathen countrymen. Thank God I am today only a sinner saved by grace. My self-righteous rag of a name has been washed and made white in the Blood of the Lamb.

We four delegates representing the India Christian Mission come from three distinct fields of work. Miss Jayawardene is a high-caste educated young lady who has been in charge for about five years of our orphanage in Nuwara Eliya, Ceylon. Mr. Martyn Greet (son of one of our highly respected pioneer missionaries in India, who was at one time known as the Bheel Rajah, for the excellent pioneer work he did among these aboriginal hill people of central India) has been helping in our work among the Telugu people at Ellore, on the east coast of South India, and I from Dodagallapur, in the native state of Mysore, where I was in charge of the Bible School and the Pastors' Training Institute. Mrs. Paynter, a descendant of one of the noble families of Ceylon and the niece of the late Venerable Piyaratne Terunnanse, the Buddhist High Priest of South Ceylon, is the point Director of the India Christian Mission.

We are at present on a visit to your great country, setting forth the spiritual needs of India before the various Christian churches interested in foreign missions. We are deeply indebted to Dr. Bieder-

wolf, your director, for having invited us to participate with you in this great interdenominational missionary conference at Winona Lake. Dr. Biederwolf and Mr. Homer Rodeheaver have both visited India and the Orient more than once, and we are well aware of their personal interest in our country and our people. May God bless them.

The India Christian Mission (Incorporated)

The India Christian Mission, founded by Rev. and Mrs. A. S. Paynter, has been in active operation as an independent, indigenous, interdenominational faith mission, on strictly fundamental lines of doctrinal belief and work, for about thirty-five years. It has three centers of work in Ceylon and India. Nuwara Eliya, in the Island of Ceylon, is the chief center, with Ellore in the Telugu country our largest and oldest village work, where we have close on 4,000 converts and adherents from the depressed classes, and Dodaballapur, in the native State of Mysore, one of our recent new fields of labor.

The mission is incorporated under the laws of New York State, with its head office at 113 Fulton Street, New York City. Dr. Geo. H. Dowkontt is the chairman of the American Council, with Rev. T. H. Johnson as general secretary. The monthly publication of the mission, as well as annual reports of work and statements of accounts, are regularly issued to our friends and supporters from here.

India's Message to America

The last commission of our Lord given to His followers before He was caught up into the clouds and taken away to the right hand of the Father was, "Go ye into all the world and preach the Gospel to every creature." The wide-wide world is your parish and the human race your congregation. The Gospel is, therefore, a world-wide message for all nations, tribes and tongues on earth, irrespective of color, caste or creed. "All may live for Christ has died."

There is no other religious faith so all-embracing and universal, both in its invitation and its application, as the Christian faith. Practically all religious cults in my country are racial and limited in their scope. Hinduism, which has about 215 millions of followers, is a religion by the Hindus for the Hindus, and meant only for the spiritual well-being of the followers of Rama or Krishna, and no outsiders are permitted to enter its fold. To be a Hindu one should be born of Hindu parents and this is more or less true of the numerous other cults, such as the Jains, the Sikhs, the Parsees, Buddhists and Moslems.

I thank God the Gospel of Christ is universal, and, therefore, it embraces India and me and my sisters here, who would have been steeped in superstition and darkness if not for this glorious message

of hope to a lost world. "For God so loved the world that He gave His only begotten Son." Gave His Son—Himself—for every creature under the sun. He loves the poor, ignorant, illiterate Hindu just as much as He does the proud, educated, up-to-date American of the twentieth century. He favors none and one nation is as precious as any other to His great heart of Divine Love. These human cults are selfish little pools in comparison with the mighty ocean of the Christian faith which has no bounds or limitation, but says, "Whosoever will may come."

It is your proud privilege as the leading Christian nation of the world to be torch bearers of this precious truth to nations still sitting in heathen darkness. India's message to you Americans is, "Come over and help us." This precious Gospel of Hope for a lost world is yours by inheritance. You brought it to America from the land of your fathers over there in Europe and you sing, "Faith of our fathers, holy faith, we will be true to Thee till death." What a great inheritance! You cannot be true to the provisions of this great inheritance and forget His great commission, "Go ye into all the world," etc. To be true to Him you must first be true to your fellow creatures who are hungrily calling for the Bread of Life from the ends of the earth.

India has been patiently searching for God all down the ages. No country in the world has so many religious cults, and every way that India traveled in her age-long search has only led her sons and daughters down into a blind alley of doubt and despair. She has failed utterly in her search, for the words of life and light and liberty are only found in Christ Jesus. He is the only Way, the Truth and the Life, and no man can come unto the Father but by Him. The Rama way, the Krishna way, the Buddha way, the Zoroaster way, the Mohamet way and every other way are poor, fallen ways of humanity that never could reach up to God. The Christ way is the only way for He was the Divine Son of God who was sent down by the Father to open a highway of holiness for a lost world. A holy God cannot be reached by sinful beings howsoever wise, good and learned they may be, and that makes all the difference between Christ and other teachers. He was very God of very God, the only sinless one in a world full of sin, and therefore the only one who had a right to be Mediator between God and man. Rama, Krishna, Buddha, Mohamet were mere mortals with sins, passions and struggles like unto ourselves.

That is the Gospel we ask you to bring to India in these perilous times when Christ, by whom all things were created and without whom was not anything made that was made—the Great Creator Himself—is relegated to the place of human teachers by some of the most highly qualified preachers of your own land. You are the custodians of the

eternal Truth—Christ the Living Bread. India asks for bread and will you offer her a stone? The only Gospel of Hope for poor India is through Christ, the sinless one "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon Him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Go ye and preach the Gospel to every creature. You as a nation are called, chosen and ordained to be preachers and a holy priesthood to the whole world. Our Lord's earthly kingdom must be set up and the material to build with has to come from the ends of the earth. Every nation, tongue and tribe on earth must contribute its quota. The command is to go and preach the gospel, not look for results, for that is the work of the Holy Spirit. The apostle Paul tells us that the preaching of the gospel is in itself the greatest dynamic on earth, "for it is the power of God to salvation unto every one that believeth." We know and have proved this to be a fact in India a thousand times over. The gospel has a way of breaking up some of the noblest and proudest communities from among the Hindus and Buddhists. Princes of royal blood and noblemen of wealth and influence have been humbled and brought low to bend their knees and bow their heads and confess that Jesus Christ is Lord to the glory of God the Father.

I will give you just one such instance from a well-known high-caste Buddhist family in the island of Ceylon as a testimony of the power of the gospel and I pray God that it will bless you and stimulate the missionary spirit in all your churches.

There was a certain nobleman of wealth, influence and ability as a leader of men and occupying the position as head of his clan in the island of Ceylon. His eldest brother, a widely known scholar and teacher, was the high priest of the Buddhists in South Ceylon, and the two brothers were the bulwarks of Buddhism in that most sacred of all Buddhist lands in Asia. Buddhism is practical atheism, denying the existence of a Supreme Being and believing in the doctrine of Karma Vipaka, or the natural law of cause and effect.

Mr. Weerasooriya, the subject of my sketch, was a deeply spiritual man and was often troubled within himself, as he grew older, with his own belief in Buddha and his denial of God. He was now forty years old and the main pillar of his brother's temple hard by. It was in this temple that a weekly discussion took place on the existence of God between his brother, the high priest, and a Christian missionary from a neighboring city. These discussions continued in good taste and spirit for months and Mr. Weerasooriya always listened with deep

concern and interest, saying nothing, but taking things in with an open mind to both. His mind was now seldom at rest and he began meditating till late into the night with the disquieting thoughts of his inner spiritual strivings. Who was the true teacher, Christ or Buddha? Was there a God or was life all a matter of chance and accident?

One night he dreamt a dream. You Christians believe that God spoke in dreams to the patriarchs of old. The Bible gives numerous instances of such communications. Mr. Weeraooriya dreamt that he was cast away on a solitary, barren island with nothing but sand and rocks and an angry sea lashing its beach all around him with no possible way of escape open to him. He was doomed to death there of heat and starvation. While depressed with the utter hopelessness of his situation and fully resigned to the inevitable, he presently saw the mainland a good way off. It was a veritable paradise of tall palms, green vegetables, flowers, fruits and birds, and he longed to reach that land of beauty and plenty. Suddenly he saw the white figure of a gracious person emerge from the top of those waving palms, beckoning to him and saying, "Do not remain there; you will be lost; get hold of my hand and I will help you over the deep." So saying this gracious one stretched out his arm right over the waters and Mr. Weerasooriya held fast to that eternal arm and was carried over in perfect safety into that land of peace and plenty. The impact of the leap woke him and he realized it was all a dream, but he did not leave it there, as ninety-nine percent of you would probably have done. A dream has always a meaning to us Orientals and we seek for its interpretation. Mr. Weerasooriya had it that very night. The barren, forbidding desert island on which he was lost was Buddhism; the land of beauty and plenty was the Christian faith, and the gracious one who helped him over from certain death to life eternal was Christ the Teacher that the missionary referred to as the Savior of lost sinners. Mr. Weerasooriya realized he was a converted man and that a new Spirit possessed his whole being. He was a Christian from that moment and with a heart all aglow with joy of his new found Savior, he woke his sister in the early hours of that morning and told her all. It came as an unexpected shock to her and she dropped on the floor unconscious as if someone had struck her on the head. The whole household was now stirred, with servants hustling and running about in confusion, waking the neighbors for something dreadful had happened to the good lady of the house. When she came to herself she begged and pleaded of her husband to deny Christ and so did all his Buddhist relatives, but he stood firm as a rock. His convictions of Christ were too real and too deep seated to be a passing fancy and not all the

arguments of his brother, the high priest, or others of that large Buddhist village could have persuaded him to deny Christ.

He now spends much of his time in Bible reading and prayer and invites Christian missionaries into his home. His wife and children left him and went away and now began a time of great persecution and hardship. He was the only solitary Christian in that village, with no one to help him miles around, but the Lord was with Him to deliver him from all his enemies and to make him grow in grace daily as he struggled on in faith and hope for a better and easier future.

His prayers were heard and his wife and children returned to him after he had earnestly pleaded with her and told her that she would be left quite free to live up to her own Buddhist faith when she returned home. Mrs. Weerasooriya belonged to even a prouder and a more orthodox Buddhist family than her husband, but she loved her husband too much to keep away from him any longer. She returned and was amazed soon after to discover a great change in her husband. He was so gentle, kind, unselfish and thoughtful of her and the children. She questioned him as to what had happened and all he could have said was that he was a Christian and that his life and thought and manner had all changed. The wife was profoundly impressed, but said nothing.

She too had a dream. She dreamt that she was fallen into a deep well where it was all dark with not a ray of light to guide her. Everywhere she felt it was only the stony sides of the well and there was no way out. There was deep silence and she heard only one voice saying to her, "Come up those steps and I will help you." She realized it was the voice of her own husband. Presently she felt the steps and her husband came and helped her to get out of that deep pit. When they reached the top it was light and the husband said, "Come with me, the King is waiting to receive you and I must present you to Him just as you are." They both went up to the Great King and were received into his presence. Mrs. Weerasooriya was too proud to tell her dream to her husband or to anyone else, for she hated to deny old Buddhist faith. She knew the true import of that dream, but kept her counsel to herself. Some time afterwards she too began reading the Bible and talking earnestly with her husband and thus her proud spirit had finally to yield to Christ.

The Weerasooriya family is the outstanding Christian family in that large village. They had twelve children and every one of them was savingly converted to the Lord and many of them lived a spirit-filled life of power for the gospel. The eldest son was one of the greatest saints that arose in that part of India. His name is known everywhere for his saintly life and the work he had done for his Lord

and Master. He has been the means of a great revival in Ceylon and India. Mrs. Paynter, our leader here today, with us on the platform, is the worthy daughter of that Buddhist convert and she too has done a work in our land together with her sainted brother which will be written into the pages of Christian history when they look back in future years as to what God hath wrought through Christian missions in that great and ancient land of India.

Brethren, pray for us; we need your prayers. The Lord is doing great things in India through the India Christian Mission, as well as through other missions also, and we beseech your constant prayers on our behalf that we may be kept faithful to His word and to His cause of building up His kingdom in India and Ceylon.

The Red Thread of Prophecy

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Years ago when the great British Navy used more ropes than the ironclads of the present regime it is said that every piece of cordage—large or small, had running through it one red strand, so that whenever a piece of cordage was picked up in any port of the seven seas it could be identified as belonging to the British Navy.

There are threads that run through the scriptures; one of them is the thread of prophecy. Sometimes a thread of one word is found woven in the woof of Holy Scripture. Let us take one such word—the word BLESSING—and trace it from Genesis to Revelation. We shall see that the Bible has a great deal to say about "Blessing." We may see also that it is prevailingly a word of prophecy. We shall see that the sequel of Blessing is Burden. To fasten the idea in our memories we may put it alliteratively—

"Blessings bountifully bestowed bring burdens;
Burdens bravely born bring blessings."

The idea of the Blessing comes very early in the Scripture. It begins in Genesis. We may not have thought of Genesis as a book of prophecy because we have thought of it as a book of beginnings. But it is a book of prophecy, to a remarkable degree, and this prophecy has for its key word this word "BLESSING." Deut. 11:26 God says:

"Behold I set before you this day a Blessing and a Curse."

He set before man in Eden a blessing and a curse. The progenitors of the race chose the curse. Divine Mercy was manifested in a new chance. Once more a blessing and a curse. Beguiled of the tempter, they ate the forbidden fruit. They chose the curse. This is Mercy. Gen. 3:15—"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head." That is prophecy. The seed of the woman may have been a bruised heel, but the **seed** of the **woman** shall bruise the head of the serpent. That was a great Blessing.

From that day there has been strife between the seed of the woman and the seed of the serpent. From Paradise to Petrograd has the battle waged. The promise of God is that finally right shall triumph. Cain

slew Abel and God said: "Now thou art cursed from the Earth." The Blessing seemed in vain till Seth was born and Eve cried:

"God hath appointed me another seed instead of Abel, whom Cain slew."—Gen. 4:25.

Cain is cursed. Seth is appointed a substitute for the righteous Abel. One thousand seven hundred years and more have gone by. The children of Seth and Cain have alike been buried fathoms deep beneath a deluged world, save a few of the seed of Seth. But Noah had scarce come forth from the Ark before the seed of the serpent is seen surviving. There is a sinful act, and also again a consequent curse. And old Noah said:

"Cursed be Canaan; a servant of servants shall he be unto his brethren.

"Blessed be the Lord God of Shem, and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem. And Canaan shall be his servant."—Gen. 25:27.

Oh, we may not believe much in blessings, but in the light of the promise that this name shall be made great, it is rather significant, at least, that when this same God, in the nineteenth century after Christ, called forth from obscurity a man whose name he would make the greatest of the century, he should bear the same name first given in the nineteenth century before Christ, and that millions of freedmen should call him "Father Abraham."

Later in his life "God did tempt Abraham."—Gen. 22:1. And he said: "Behold, here am I." He was always ready for God. He was again faithful to God. The scene is on the top of lonely Mt. Moriah, where now stands the temple over which the descendants of Abraham contend. And because he was faithful—

> "And the angel of the Lord called unto Abraham out of heaven the second time,
>
> "And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
>
> "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
>
> "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:15.

Here is the Blessing. And here is the Burden. Blest to Bless: "I will Bless Thee, and in thy seed shall all Nations be Blessed."

From now on the line is clearer, the blessing more particular. It is never lost sight of. Abraham wanted to help God along with the first Blessing—to make his name great—he got him a son, Ishmael by name, but God was arbitrary in his choice. The sequel proves not without reason. Ishmael's hand was against every man and every man's hand was against him. No, said God: "In Isaac shall thy seed be called."

Abraham's son Isaac is dying. There is something very dramatic in the way he cries out, at the deception of Jacob, to Esau:

"And Isaac trembled very exceedingly and said: Who? Where is he that hath taken venison and brought it me, and I have eaten of it before thou camest, and have blessed him? **Yea, and he shall be blessed.**"—Gen: 27:33.

Just read that story again—to Jacob he said:

"God give thee of the dew of Heaven and the fatness of the earth, and plenty of corn and wine. (Is this characteristic of the sons of Jacob—the Jews?) Let people serve thee and nations bow down before thee. Be Lord over thy brethren and let thy Mother's sons bow down to thee. Cursed be everyone that curseth thee, and Blessed be everyone that Blesseth thee."

Take heed how you curse a Jew. Rome tried it. Spain tried it. Russia tried it. The Jew still lives.

But at what cost personally did Jacob win by his deception! He won—yea, says old Isaac: "And he **Shall** be Blessed." But he went into exile and servitude for it. He deceived his father when he was old. When he himself grew old his sons deceived him. He deprived his father of his youngest son. He was deprived of his own best beloved sons. But—he had the BLESSING. There are people today who will laugh at this Blessing. So did Esau—to his hurt—yet there is something pathetic in his cry—too late in coming:

> "And Esau said unto his father, Hast thou but one blessing, my father? bless me, **even** me also, O my father. And Esau lifted up his voice, and wept.
>
> "And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;
>
> "And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

You do not like it? I am not sure that I can say I do. But we cannot help it. There they are, these sons of Isaac, the Arab and the

Jew. What race of people in the world today other than these two can trace their lineage in an unbroken line to one father? He blessed them both. And how marvelously has the prophecy of these two been fulfilled! Esau was in his children to bow down to Jacob. Read all through the Scriptures how he did. Edom revolted. He was subdued by David.—2 Sam. 8:14. He was subdued by Amaziah.—2 Kings 14:7. Isaiah, Jeremiah, Ezekiel, Amos, and Obadiah prophesied concerning Edom. They were to build cities. They were to be torn down. But God did say the time would come when Esau would have dominion and break the hated yoke of Jacob from off his neck. That was more than seventeen hundred years before the coming of Christ. That was eighteen hundred years before the Canon of the Holy Scripture was closed and that prophecy was not fulfilled, not until the seventh century after Christ was that prophecy fulfilled. In 622 occurred the historic event called the Hegira. Mohamed fled from Mecca, and in a few years his followers led the sons of Esau into Jerusalem. The prophecy had said: "By thy sword shalt thou live." Mohamed cried: "The Koran or the Sword." They put minarets in place of pinnacles on the temple. And to this day they call it the Mosque of Omar, while the Jews weep at the base where the foundations of Solomon's temple provides a place of wailing.*

Let us go back to Genesis. In process of time down in Egypt Jacob is dying. He had twelve sons; eleven of them had bowed their knees to Joseph. But old Jacob, although he "blessed both the sons of Joseph," said:

> "Judah, thou art he whom thy brethren shall praise
> Thy father's children shall bow down before thee."—Gen. 49:8.

We may not believe the blessings, but it is a wonderful coincidence at least that Jesus Christ was of the tribe of Judah, and to him we bow down as the tribes of Israel did to David of the tribe of Judah. But Genesis is not the only book of prophecy in the Pentateuch. Deuteronomy is a book of prophecy as well as a book of law, and we will tarry just long enough in the history of Numbers to see that this word BLESSING is a key to prophecy. In Numbers 22: Balak the son of Zippor is sending for Balaam the son of Beor, a prophet, saying: "Come, Curse me, Israel." He went, for there was money in it. But on the way he was stopped three times and three times smote the

*Within a week after this was spoken at Winona Assembly, the Arabs were killing the Jews at the wailing place and British troops were being rushed from the Seas because children of twin brothers were still quarreling over a birthright 2400 years old.

beast that bore him because he was angered at being stayed. But it was well he was, for three times Balak tempted him to curse Israel, but with the warning angel in the way three times he did what God commanded until Balak cried out in despair: "I took thee to curse mine enemies and behold thou hast blessed them altogether." And Balaam cried out: "How shall I curse whom God hath not cursed, and how shall I defy whom the Lord hath not defied?"

There are Balaams yet who would like to curse but dare not. Come up to the top of the rocks with Balaam and as men whose eyes are opened, as the son of Beor hath said: "He hath said which saw the vision of the Almighty, falling into a trance, but having his eyes open:

"How goodly are thy tents, O Jacob, and thy tabernacles,
O Israel.
From the tops of the rocks I see them and from the hills
I behold them.
The Lord His God is with him and the shout of a King
is among them.
The people shall raise up as a great Lion and lift up
himself as a young Lion.
Blessed is he that Blesseth thee and cursed is he that
curseth thee.
I shall see him, but not now, I shall behold him but not
now,
There shall come a star out of Jacob and a sceptre shall
rise out of Israel."

About two and a half centuries before old Jacob had his sons together saying, I will tell you what shall befall you in the last days, He blessed all his sons. But he blessed Judah with the blessing—the racial blessing. He said Judah would be a lion's whelp. He said the sceptre should not depart from Judah. Two hundred fifty years later, Balaam talks about the sceptre, and the Lion and the Star. And the sign of the Jew today is the Star as much as the sign of the Christian is the Cross. But remember—the Lion of Judah and the Sceptre. We pass over much prophecy and we find in the historical books more prophecy. Just one scene from Samuel because it is so closely connected with the idea of "BLESSING." Samuel is the last of the prophet Judges of Israel. The people are growing proud, and faithless. They want no prophet. They want to be like other people. They want a King. Samuel complains to God. He feels that the people have rejected him. God says: "No, they have rejected me. Let them have a King, but tell them what the King will do." Samuel did as com-

manded. They preferred tyranny with a King. They choose their own King. A Kingly looking man, who did not long act Kingly. What was the trouble? For one thing they forgot prophecy—if a King should come he should be a young Lion of the tribe of Judah. The Sceptre should not be in the hands of Benjamin but in the hands of Judah and while Saul was secure on the throne and Jonathan was the heir apparent, and while there were many other heirs, God one day sent the old prophet to Bethlehem with a horn of oil to anoint the King from among the sons of Jesse the Bethlehemite of the tribe of Judah. And Jesse called his sons, Eliab the eldest, goodly looking to Samuel, who on seeing him said: "Surely the Lord's anointed is before me."

But the Lord said to Samuel: "Look not on his countenance, nor on the height of his stature because I have refused him (and rightly so, he was jealous of his brother). Six more sons pass in succession. Anyone might have done Samuel—none suited God. "Neither hath the Lord chosen this, "was the doom of the seven in succession. God chooses arbitrarily, but when he chooses he chooses well. "Are here all thy children?" asked Samuel. "No," said Jesse, "there remaineth one, the youngest, a kind of outcast in the family, cast out with the sheep." I have wondered if he had a different mother, and if there was some truth in his plaint: "And in sin did my mother conceive me." Even so, not the righteous, but sinners, Jesus came to save. And the son of the sinner God chose to be the Lion of Judah. From the sheepfold he took him to the throne. His shepherd staff was replaced with the sceptre of Israel. "Arise, anoint him, for this is he," said the Lord. Saul and Jonathan fell together in the field of battle and a lad of the tribe of Judah came to the throne. He was a good shepherd. He was a great King. He was the sweetest singer, not only of Israel, but of the world. He wrote: "The Lord is my Shepherd" and he wrote prophecy. Prophecy about his son, Solomon, and of another son of whom it would be said, "a greater than Solomon is here." He was doubtless thinking of Solomon when he wrote the 72d Psalm:

> "Give the King thy judgments, O God, and thy righteousness unto the King's son * * * "

But his spirit soared with the prophetic muse, and he wrote of a greater than Solomon, who should judge the poor of the people, who should come down like rain on the mown grass, in whose days the righteous should flourish and abundance of peace, who should have dominion from sea to sea and from river to river to the ends of the earth before whom all Kings should fall down and whom all nations should serve, whose name should endure forever in whom men should be blessed and whom all nations should call "blessed."

No wonder with this word "Blessing," with all its historic prophetic connotation, he should break into ecstasy and end the prayers of the son of Jesse with this Gloria to more than a human son. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever. And let the whole earth be filled with his glory. Amen, and Amen.

Isaiah sings of a Virgin who bears a son and of a child to be born upon whose shoulder should be the government, and whose name should be Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Yet the increase of his wonderful government was in some way to be upon the throne of David and upon his kingdom to order it and to establish it forever . We cannot see it, but—"the zeal of the Lord of Hosts will perform this."—Isa. 9:7.

Pass on swiftly, but not so fast that we may overlook a final word, before 750 years of silence, when Malachi 5:2 prophesies about the Little Town of Bethelhem where Samuel found the forgotten, neglected son of Jesse:

> "But thou, Bethlehem Ephratah, **though** thou be little among the thousands of Judah, **yet** out of thee shall he come forth unto me **that is** to be ruler in Israel; whose goings forth **have been** from of old, from everlasting."

Remember his goings forth have been from of old, from Eden, and from Ararat and from Moriah, and from Egypt, "from Everlasting."

Time fails us to speak of many other blessings—old Micah blessed little Bethlehem, seven hundred and fifty years later a babe was born in Bethlehem, and a virgin bride sang—

> "From henceforth all generations shall call me blessed."

To this day the world calls her the "Blessed" virgin.

And now we begin to see the end of the blessing. And we turn to Revelations 5:12, and we read how that there is but one who can open the sealed books and show us the mystery of the ages, and that is the One of whom it is sung,

> "Worthy the Lamb that was slain, to receive power, and riches, and wisdom, and honor, and glory, and **blessing.**"

There are the blessings. Whose are they? The Jew has sold his birthright. He doesn't want it in the Babe of Bethlehem. Whose are the blessings now? Ours! Ours by blood say some serious students of the Scriptures: ours because as a race we are the descendants of

the "dispersion," because we are the "tribes scattered abroad." It is a very interesting study in prophecy, at least.

But lest I prejudice my case, I want to say that in another way also they are ours. Scripturally they are ours. Peter said (Acts 3:25-26):

> "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you."

We know how those to whom he was first sent rejected him, and that Paul was raised up to carry this blessing to others; and so we read in his epistle to the Galatians 3: 26-29:

> "Ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The blessings are ours because we are Christ's. The blessings are to the church visible, and to the race which today best represents, and best is represented by, the church of Christ. The blessing is ours, and the burden is ours: a blessing not for avaricious aggrandizement or greedy glory, but for benefaction. "In thy seed shall all the nations of the earth be blessed."

Consider first the blessing that is ours. "Unto you God having raised up his Son Jesus, sent him to bless you." Oh, how blessed the hearts that receive him, how blighted the hearts that reject him! God sent him to bless. The world had waited long, and when he came they knew him not, and his own received him not. The world wanted what he wrought.

From the Ganges to the Baltic sacrifices were offered to offended deity for the sin of the soul. The servants of Moloch, the Druids of Britain, the Aztecs of Mexico, substituted the innocent for the guilty. One cry was in every heart, and that cry was—**blood.** The great want of a guilty, groaning generation was a Gethsemane. The cry of the sinful soul was for a Calvary. The blessing came but their eyes were blinded.

Even in heathen Rome was the idea treasured of a great deliverer. One of their traditions, drawn no doubt from a Hebrew source, was that about that time should come a king whose reign should be without bounds, whose rule should be only beneficent. His friends, pointing to that, crowned Julius Caesar emperor. An indirect testimony to Christ placed the diadem on Caesar's brow.

A little later a strange voice comes from the Dead Sea shores, and wakes the echoes in the Jordan valley : "Prepare ye the way of the Lord." But no, the world already had its king, and the answer of Jew and Gentile was, "We will have no king but Caesar." What an exchange! The one brought ashes and mourning and heaviness. The other came to bring

> Beauty for ashes,
> The oil of joy for mourning,
> The garment of praise for the spirit of heaviness.

The time of the King's coming was opportune. And when the title over the cross was written in letters of Hebrew and of Greek and of Latin, we can see a prophecy of divine providence. The Hebrew had carried the idea of a spiritual and monotheistic worship among the materialistic polytheisms that were perishing of their own putrefaction. The Greek language had become a world-wide channel for the communication of thought, and the Latin power had broken down all national barriers. The King had left one last testament and final command, "Go ye into all the world and preach the gospel to every creature." Those who had been blessed were to carry the blessing to others. His followers formed a church, and the church was faithful to her commission, and was blessed accordingly. Miraculous was the spread. The first day three thousand were added. Soon Jerusalem was filled with their disciples. Samaria believed; Antioch received them. The name of Jesus was loudly proclaimed throughout Asia Minor. The Ephesian mob raised a counter cry, "Great is Diana." Corinth, worldly and corrupt, testified that Christ was greater. Mars Hill, that had been swayed by the eloquence of Demosthenes, trembled at that of Paul. Persia, Media, Parthia, Arabia, Carthage, heard. Persecution invented her cruelties, and intolerance her oppressions, but nothing could stay the onward march. The command of the King was the war cry of his followers, "teach all nations," nor would they stop in spite of taunt and torture, till without the aid of the arm of flesh the idolatry of the mistress of the world fell prostrate at their feet, and the banners of the cross waved over the Roman legions.

Then we would say the kingdom of Christ was firmly established. But no, it was not so. Continued prosperity made the church first forgetful, then careless, then corrupt. Increase in temporal powers caused a weakening of spiritual prowess. The church grew forgetful of her mission. But the moment she began to withhold her light, that moment her sun began to decline behind clouds of controversy and ceremony. The darkness of the Middle Ages settled like a pall upon her, but before that darkness was complete God came to her relief.

Pope and emperor quarreled over temporal authority. God sought a new courier for the old command, a new bearer for the old burden. Along the northern shores of Europe, and in the western isles, he brought together, from fen and forest, a new people. Slowly but surely they rose. From barbarism they were Christianized, civilized, nationalized. Once more God's time had come. The Reformation was effected. Forth from the darkness came his church as a bride adorned for her husband—"the red rose of persecution in her bosom, the white lily of purity on her brow." In oppression she had learned liberty. Her blessing was the blessing of liberty, and to teach that liberty a people that knew not oppression was needed. So after the Reformation a renewed religion moulded a new race, and that race and that religion are ours.

And now see how God has blessed us for the bearing of the burden. For a time after the Reformation there was a period of inactivity, when a Deistic theology, a lascivious literature, and soon a brazen infidelity, sprang up and defied the armies of the living God. The whole cause seemed doomed. Then

"God moved in a mysterious way
His wonders to perform,"

And another dark hour grew lighter. The whole Protestant world was suddenly electrified by a host of evangelists who awoke the sleeping spirit of Christianity. Jonathan Edwards' bugle call to prayer was heard throughout the colonies, and the heroic William Carey founded in England the first foreign missionary society under the old cry, "to all nations."

Only a little over a century has our race been active in the propagation of the old religion, but how God has blessed us in that time.

Morally, mentally and physically the Saxon race leads the world today. And this order is significant.

Morally the greatest race. The two most noted observers of the Sabbath are the two nations that compose the bulk of this race. Over twenty million children in the world, but eighteen millions and a half of them belong to this race. The greater proportion of all the large missionary societies belong to this race; the greater portion of all the great Bible societies, furnishing the Word of God to the world, belong to this race. The largest amount of benevolent work done in the world is done by this race. Morally the greatest, therefore

Intellectually the greatest race. This is manifested in the number of inventions coming from this race. It is evident in the publication of books. Two-thirds of the world's mail is the product of the Saxon, and a large majority of all telegrams and cablegrams. Morally and mentally the greatest race, therefore

Physically the greatest race. This is seen not only in the material output of farm and factory, in railroad miles and steamboat lines, but in physical prowess when brought in contact with competing races. Only a little over a century ago the children in the old home cried out, "The place is too strait for me; give me room that I may dwell." And they threw out an arm to the west, and grasped and peopled this continent; and a little later threw out another arm to the east, and grasped and peopled another. And today sons from each side are assisting in seizing old Africa, lying between America and Australia. Nothing in all the centuries, in the way of racial development, will equal the growth of the Saxon during the last century.

Some years ago I had the honor of being entertained at dinner with the venerable General Gordon of the Confederacy. After dinner a certain congressman said, "General, how many times were you wounded?" Pointing to a scar, the old General said: "That was the ninth, but through it all a kind Providence spared my life for some purpose." No doubt it was for the purpose to which he devoted his life—the cementing of the Union which he once tried to destroy. The Spanish war did much to reunite North and South. The nation is the stronger for this union. In the union of the red rose of the house of Lancaster and the white rose of the house of York, we see a stronger England. In the union of England and Scotland we see a greater Britain. In the moral union of the severed Saxons we see a sovereign race. When other nations looked askance at us at Manila Bay, it was they of our own race and religion who cheered the words of England's laureate:

"What is the voice I hear,
On the wind of the western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be.
'Tis a proud, free people, calling loud to a people
proud and free.

"And it says to them: "Kinsmen, hail!
We severed have been too long;
Now let us have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth last, and
be stronger than death is strong."

"Now fling them out to the breeze!
Shamrock, and thistle, and rose;

And the star spangled banner unfurl with these,
A message to friends and foes—
Wherever the sails of peace are seen, and wherever
the war wind blows.

"A message to bond and thrall to wake:
For wherever we come, we twain,
The throne of the tyrant shall rock and quake,
And his menace be void and vain.
For you are the lords of a strong young land, and
we are lords of the main."

And never did so many thrones quake as when these two stood together in France.

And now consider our burden—a burden laid upon us because of our blessings. Because God has blessed us, He means us to bless others. This is our burden today, according to the promises.

Our burdens, as our blessings, have a secular as well as a sacred side, if indeed we may separate them at all. But the secular side we have learned something of in the last two years. The liberty that became ours, it became our duty to extend to others. The old bell in the state house at Philadelphia had these words upon it: "Proclaim liberty throughout all the land, unto all the inhabitants thereof." That command is not bound by continents any more than it is bound by counties. In obedience to that duty we have waged a successful war to free the oppressed. Whatever be our duty in the future toward the territories that have come into our possession, the doings of the past were the doings of duty. I have intimated that there may be some question as to our secular duties toward these new dependencies, but there is no question as to our sacred duties toward them, and other dominions of ignorance and oppression and superstition. To Christian America especially there comes a burden; that is the burden of Christianizing. "What hast thou that thou hast not received, O proud American?" Thy Saxon fathers drank their enemies' blood from their enemies' skulls. It was the missionary of the cross of Christ that taught them better. What we have received, that we must give. Don't ask if it will pay. Someone asked the old Duke of Wellington what he thought about foreign missions, and he replied, "Look to your marching orders." Look to your marching orders, O Church of the Living God! Will it pay? Jesus Christ did not ask if it would pay to make the sacrifices He made for you. Don't point to China and say "failure." There is no failure with God.

Darwin came home from his journeys once and told the people of

England that he had found a people in Patagonia beyond the reach of civilization. Brave Allen Gardiner heard that statement as a challenge. With a little band of devoted followers, he set out for the inhospitable shores of that far-away land, and one by one they succumbed to starvation before ever they had saved a soul. Failure? No. That sacrifice inspired others who followed after, and before Darwin died he had contributed money to the Patagonian mission in token of his acknowledgement that missions were no failure even with the Patagonians.

In this loftier sense of our Christianity, hear the words of that poem addressed by Kipling to America, breathing the altruistic spirit of Christian service:

"Take up the white man's burden—
Send forth the best ye breed—
Go, bind your sons to exile
To serve your captives' need;
To wait, in heavy harness,
On fluttered folk and wild—
Your new-caught sullen peoples,
Half devil and half child.

"Take up the white man's burden—
The savage wars of peace—
Fill full the mouth of famine,
And bid the sickness cease;
And when your goal is nearest
(The end for others sought),
Watch sloth and heathen folly
Bring all your hope to naught.

"Take up the white man's burden—
No iron rule of kings,
But toil of serf and sweeper—
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go, make them with your living
And mark them with your dead.

"Take up the white man's burden—
And reap his old reward—
The blame of those ye better—
The hate of those ye guard—

The cry of hosts ye humor
(Ah, slowly!) toward the light:—
'Why brought ye us from bondage,
Our loved Egyptian night?'

"Take up the white man's burden—
Ye dare not stoop to less—
Nor call too loud on Freedom
To cloke your weariness.
By all ye will or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your God and you."

Bend thy back to thy burden, O Christian America. Then some day again out of heaven will be heard the words spoken of old. "Forasmuch as thou hast done this, O America, and hast not withheld thy sons, thine only sons, in blessing I will bless thee, in multiplying I will multiply thee; and thy seed, O America, shall be as the sand of the seashore, or as the stars in heaven for multitude. And in thee, O America, shall all the nations of the earth be blessed."

Church Publicity

By REV. WILLIAM H. LEACH, D.D.,
Presbyterian Clergyman, Editor of "Church Management"

I have attempted throughout these paragraphs to give the right historical perspective to church publicity. There are some who imagine that church administration, church finance, and kindred subjects are all products of the modern day. The contrary is true. There are none of the subjects of which one may make a study which do not carry him back through the ages of church history and then into the ages beyond. The publicist can take the Bible and a volume of church history, and point out many precedents for his work of today.

The word "publish" is a familiar one to those who read the Bible—

"Because I will publish the name of the Lord."—Deut. 32:3.

"Tell it not in the streets of Gath; publish it not in the streets of Askelon."—2 Sam. 1:20.

"Publish and conceal not."—Jeremiah 50:2.

"Proclaim and publish the free offerings."—Amos 4:5.

"But he began to publish it much."—Mark 1:45.

These are but a few instances of many which can be noted. And in each of these instances the word publish refers to a method of publicity.

The gospel is "good news." The evangelist is sent to tell the good news. That is a method of publicity. Consciously or unconsciously, Jesus knew the best principles of publicity. He knew when to make a release of news, and when to refuse a release, and a person who knows that much is a pretty good publicist. To the healed leper he said: "See thou tell no man." The publicity, before the priests saw the cure, would be injurious. But to the man who had been freed from the demons he said: "Go tell thy friends how great things the Lord hath done for thee." It does not require much Bible knowledge to see the wisdom of the different attitudes in the two instances. They constitute a wise use of principles of publicity.

St. Paul was a very good publicist. His letters reveal a cleverness in writing. The book of Philemon offers one of the best examples of the value of the penned letter to be found in literature. Paul knew the proper style for direct mail. If he were the pastor of a church today I think that he would buy many postage stamps to carry his message.

I would be glad to have authorities on letter writing examine some

of these passages from St. Paul. Take a few lines from the letter to Philemon. Where can these lines be surpassed in appeal?

"Although in Christ I would feel quite free to order you to do your duty, I prefer to appeal to you on the ground of love. Well then, as Paul the old man, who now-a-days is a prisoner, for Christ Jesus, I appeal to you on behalf of my spiritual son born while I was in prison.

"It is Onesimus.

"Once you found him a worthless character, but now-a-days he is worth something to you and to me. I am sending him back to you and parting with my very heart. I would have liked to keep him beside me, that as your deputy he might serve me during my imprisonment for the gospel. But I did not want to do anything without your consent, so that your goodness to me might come of your own free will, without any appearance of constraint."

(Translation by James Moffatt; paragraph arrangement by William H. Leach.)

And when we write letters in an appeal for money it might be well to study Paul's direct mail appeal for contributions. In a very few words he makes the whole situation plain and tells what is expected of each Christian. The appeal is not general; it is specific. That is the first requisite of every successful direct mail appeal for funds.

"With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches in Galatia. On the first day of the week, let each one of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come. On my arrival I will furnish credentials for those whom you select, and send them to convey your bounty to Jerusalem; if the sum makes it worth my while to go too, they shall accompany me."

(1 Cor. 15:1-4; translation of James Moffatt.)

Not alone was he skilled as a writer but he knew the advantages of display type and space. As careful a scholar as Sir William Ramsey has pointed out an instance when Paul actually made the letters in his epistle large to emphasize the point he was making:

"See with how large letters I write unto you with my own hand."—Galatians 6:11 (American Revised Version).

"See what big letters I make when I write you in mine own hand." —Moffatt.

If the conjecture of Sir William Ramsey is right, these large letters were purposely made in display sizes to get attention, just as the head-line writer uses size for attention.

During the early centuries of the church, the method of publicity must be the word-to-mouth kind. But because Christianity was the unpopular religion, its disciples were very industrious with this kind

of publicity. Like any other movement which might be unlawful, the whispered word quickly went the rounds until everyone knew about the Christians and their Christ.

The very center of Christianity, the Bible, has been a marvelous example of publicity. Here is the word, written or printed, which contains the gospel of life. Without this word it is hard to imagine what our church might be. The life-blood of Christianity is so tied up with the written expression of its God, that the use of publicity method for furthering its cause and extending its power seems the most natural thing in the world.

Unconsciously or consciously the Christian Church has always been a consistent user of publicity through the medium of religious symbols. In those ages in which the degree if illiteracy was slight people had no difficulty in distinguishing a church from neighboring buildings. Architecture, windows, spires, and bells each preached a sermon to those who passed the doors.

Architecture

The earliest Christian churches were built on the plan of the Roman basilicas or public meeting places, adapted to the specific needs for religious worship. Those buildings usually had a lofty nave separated from the side aisles by rows of columns. At one end of the nave was the narthex, where the penitents gathered. At the opposite end there was the sanctuary, which provided a place for the choir; and there were two reading desks, one for the Gospels and one for the Epistles.

This type of architecture was easily and gracefully blended into the later Gothic style. In the Gothic the church reached its greatest beauty and symbolism. Other features were added as the church progressed. Art and music took their part. But they supplemented the basic architectural design.

Our departure in America from the Gothic in church architecture is not alone a confession of vulgarism in esthetic taste, but of an ignorance in publicity values. It meant throwing away publicity values which the Church had been ages in acquiring. Local smart talk about a practical building with no waste space was poor compensation for the losses incurred.

It is hard to understand just why anyone should want to build a church which doesn't look like a church. A church should look like a church. The argument that now business buildings push their roofs so high above spires that the effect is lost is beside the point. The symbolism of the spire does not depend on the height to which it is raised in the air. Bishop Quayle in one of his lectures on church-

building expressed in beautiful prose poetry one of the truisms of religious symbolism:

> "A church spire is the most spiritual thing a man has contrived. It is, therefore, the most poetical; for things spiritual are in the highest form poetry. Greek temples had no spires. Spires came with Christ. The irresistible poetry of him ran along the veins of men like sunlight until when they came to a place of worship out in the sunlight, far from the catacombs, unconsciously they flung their architecture into aspiration."

As if architecture needed further help in publicity the church of the middle and later ages added its touch with the outside baptistry with which England abounds. These fonts are usually located without the churches and bear legends or symbols which proclaim the message of the Church. They served the place of our present-day outdoor bulletins.

The symbols included the Star of the Epiphany, the Sun of Righteousness, the Lamb, the Lion, the Rose of Messianic Promise, the Fish, and many other familiar figures in religious symbolism. But not alone were symbols used. There were Latin inscriptions stressing some doctrinal point. Among them were lines like these:

HOC FONTIS SACRO PEREUNT DELICTA LAVACRO
(At this sacred laver of the font offenses are washed away.)

and

CARNE REI NATI SUNT
HOC IN DEO FONTE RENATI
(Those who after the flesh are born guilty
In this font are born again in God.)

And some of the sentences departed from Scripture and doctrine and gave sentence sermons. It would be hard to improve on these three words found on a font at Norfolk:

THINK AND THANK

This one, which is found on a font at Tollesbury, has a warning for many:

GOOD PEOPLE ALL I PRAY TAKE CARE
THAT IN YE CHURCH YE DO NOT SWARE
AS THIS MAN DID

And some depart from even good sentiment and reproduce the

family coat of arms of the donor or comment on some virtue of him whose money made the font possible. These folks of ages ago seemed to possess the same bad taste which characterizes so many of our moderns who insist on having the family name appear on the stained glass windows or baptismal font which is donated. I suppose it is natural. A church to which I ministered at one time had a window in which the builder has worked with the angels the face of a local girl who was mourned. But even Raphael placed Pope Julius in full canonicals in a scene which took place in a Jewish Temple three hundred years before Christ and Michelangelo had Biagio in the lowest corner of purgatory with horns on his head and snakes around his loins. So these proud British families may be forgiven.

Bells

Bells have always been a splendid source of church publicity. We have been living through an age which has thought it could do without them, but they are now returning, not singly but in carillons. Someone has traced bells in religious services back to 2000 B. C. First there were but hand bells, which Egyptian priests used in calling their folks to worship. But the development through the ages brought great bells ringing a message to be heard miles away. In 600 A. D. the reigning pope ordered all Christian churches to have bells.

Bells, by their ringings, told various stories. There was the ave bell for morning prayers and the vesper bell for evening. The sanctus bell, outside the church, was rung at the elevation of the host. Canada, today, abounds with the sanctus bells. The angelus, to commemorate the incarnation, is rung three times daily. So important was the bell that the bell ringers were organized and, at times, had a part in the ritualistic service. John Bunyan was at one time a bell ringer, but the profession had evidently degenerated, for he deserted their ranks in search of piety.

The new interest in our country in chimes and carillons is encouraging. Millions of people listen each Christmas Eve for the radio broadcasting of the chimes of Trinity Church. The Metropolitan Methodist Church of Toronto has a carillon of twenty-three bells; St. Peter's Church, Morristown, N. J., has a set of thirty-five. The Park Avenue Baptist Church, now under construction in New York, will have a carillon of fifty-three. These bells, tuned to a chromatic scale and played from a keyboard manual, have a publicity value which cannot be matched by the printed page.

Hundreds of churches have installed tubular chimes. These are played from a keyboard placed on the organ. Specially patented hammers, with electro-pneumatic action, make possible all of the variety

of the expensive carillon. Their sweet tones add to the beauty of any church. The song of the chimes at the vesper hour has a publicity value almost beyond comprehension.

Art

The Church, always a patron of art, had one of its greatest publicity values therein. It pensioned the great artists and made possible their work. The work of Raphael, Michelangelo, and Botticelli still draws men to the old churches of Europe. Even tourists who have found little to interest them in the churches of the homeland have been attracted by the work of the great artists of days gone by.

Color appeal in our modern Protestant churches has been somewhat limited to stained glass windows, and these have often been more grotesque than esthetic. They have their message. Some genius a few years ago found that by putting a strong light and reflector near his best window and throwing its colors into the street he could invite passers-by to the service of worship. This has possibilities. But the old church was winning the affections of men constantly by the pictures upon its walls.

Music

The music of symbolism has always been a special possession of the Church. Just as the Church supported art, so it supported music. It builded its great organs and its anthems sang their story.

We have learned to associate organs today with the theater and moving picture shows. This is not as it should be. The pipe organ was specially created for the Church. Its best tones are the tones of worship. The theater organ forgets these tones and employs every mechanical device to reproduce the road of an airplane motor, a thundering locomotive, or the cackle of fowls. We are now told that sound pictures with their synchronized films will put the organs out of the theaters. It will be hard for the manufacturers, but it will be a great thing for worship. Let the makers return the organ to its original home. Let it speak the voice of worship.

Ritual

Even the symbolism of church worship has its publicity value. There were two things I wanted to hear at midnight on Christmas Eve. One was the ringing of the chimes of Trinity. The other was the pontifical mass from St. Peter's. The mass is a drama, a symbolism. In it one again visualizes the crucifixion of the Christ. It forces religious truths upon the consciousness. It is well that our Protestant clergy are again giving attention to the principles of worship. Logic is failing. Symbolism is again ascending.

Symbolism for effectiveness must have the authority of usage.

It is hard to create symbols having religious value. Only use and heritage make them worth while. Here is the failure of the churches which are seeking to display in their sanctuaries the Christian flag. Sometimes it stands across from the American flag, which seldom has a place in a real program of worship.

The American flag speaks for Americanism. Christianity knows no national boundaries. It may be well to bring the flag into the church for consecration just as it is wise for the nation to seek the blessing of the Church. But the Church is never subservient to the flag.

The Christian flag has little of authority and not much sanction of usage. It has no special pronouncement back of it. It is an artificial endeavor, made of folks who must have been ignorant of the real wealth of Christian symbolism. With the many forms which are available for mosaics, altar carvings, and church windows it is difficult to see why one should seek to hang the so-called Christian flag in any well-arranged sanctuary.

I am giving herewith a fairly complete outline of the publicity opportunities in the local church. The limits of our lecture prohibit discussion of these separate items. But the program will suggest to you opportunities which may have been neglected. Several of the most common difficulties we can discuss separately.

AN OUTLINE FOR LOCAL CHURCH PUBLICITY

I.

To Reach the Congregation

1. Pulpit Announcements.
2. Sunday Calendar.
3. Pastoral Letters.
4. Weekly or Monthly Paper.
5. Combination Calendar and Paper.
6. Indoor Announcer.
7. Outdoor Bulletin Board.
8. Newspapers:
   (a) Downtown.
   (b) Sectional and Local.
9. Word of Mouth Publicity:
   (a) Personal.
   (b) Telephone.

II.

To Reach Definite Prospects

1. Church Architecture and Grounds.
2. Windows, Bells and Chimes.
3. Bulletin Board.
4. Direct Mail:
   (a) Calendar and Other Publications.
   (b) Personal or Form Letters of Invitation.
5. Word of Mouth Publicity:
   (a) Personal.
   (b) Telephone.

III.

To Reach General Public

1. Architecture and Grounds.
2. Windows, Bells and Chimes.
3. Bulletin Board.
4. Hotel and Depot Advertising.
5. Bill Boards.
6. Newspapers.
7. Window Cards.
8. Radio.

The first item of publicity we think of is the church calendar. In matter of fact the church calendar as a publicity medium alone has very little value. Its great value must be found as an aid to worship. I do believe that in the average church, based on qualities of worship, it does pay. It is easy to realize its publicity limitations. There are two things to publicity—one is printing; the other is distribution. Most church calendars lack distribution to make the investment of money worth while. At the same time very few have been laid out and printed to secure the esthetic values of worship.

The average church of today has less than fifty percent of its communicant members present at the Sunday services. Announcements printed in the calendar, therefore, reach but fifty percent, or less, of the people they are intended for. A pulpit announcement would doubtless be as effective.

Right here let me say that there is a lot of bunk going around about pulpit announcements. Churches try to justify the cost of a calendar on the ground that announcements of coming events should not be made from the pulpit. I think that some men can make an announcement much more gracefully than others can print them in a calendar. As publicity the whole question is one of distribution. Unless the conventional distribution is supplemented I question its value. It is easy to supplement it by making the calendar both a guide to worship and a weekly newspaper. This would mean the building of a mailing list which would include all families of the membership and any prospects which might be included. It might be used on Sunday and then mailed out Monday morning. The mailing in the average congregation could be limited to those families who were not present on Sunday. This is not as difficult as you may suppose. I am sure that any minister here could take the membership roll of his church and check it Sunday night or Monday morning and be able to make a very complete record of attendance.

But more and more churches are mailing the combination calendar and paper to the entire congregation and prospects late in the week. Thursday night is a good time to place them in the mail to make sure of delivery before Sunday. This announcer sheet can carry complete announcements for the Sunday services. If felt desirable it can give the order of services for the Sunday worship. In addition it may include news items of interest and be a sheet of general interest for the parish.

You can get second class mailing for this paper by complying with postal regulations. With this mailing privilege a distribution of five hundred four-page sheets may be made at a postage expense of twenty-five or thirty cents.

To establish such a paper there are some basic regulations which must be observed—

1. You must have a bonafide subscription list. That means that people actually pay for the paper. It may be a small amount, say twenty-five cents per year. Most postmasters hold that a pledge to the church may designate that twenty-five or fifty cents, as the case may be, to be credited as a genuine subscription to the paper. The postal regulations provide that a percentage of free copies may be sent out. These free copies may be sent to your church members.

2. The paper must be printed from type. This permits all kinds of printing on press or by multigraph but bars mimeographed papers.

3. The regulations will require that the paper carry a certain amount of news of general interest. It cannot be devoted exclusively to your local parish. Sydicated calendars issued by the various denominations have been ruled to have sufficient general news interest to meet this requirement. So, if you use a syndicated calendar with the denominational news on two pages, you can devote the other two pages to your local church and comply with all requirements.

But before issuing a single number your local postmaster should be consulted and application made for second class ruling. You may have to pay a higher rate on the first issue while the application is going through.

There is still another advantage to this combination calendar and paper. You may carry advertising and reduce the cost of publication. Such advertising, I am sure, is out of place in a church calendar devoted to a worship program.

Attractive Printing

In concluding may I point out some desirable features of good church printing.

For the calendar week after week, there is nothing better than clear black type on a rough finish book or eggshell paper.

Avoid illegible type. Above all else avoid Old English and fancy faces.

Do not use half-tones in the calendar. Half-tones require a hard surfaced or calendared paper. Such paper reflects the light, makes reading difficult. Worship requires softness in printing as it does in light and music.

To secure emphasis use black face type, not capitals or italics. But do not emphasize too much. A public speaker emphasizes by raising his voice. But if he keeps it up there all the time the emphasis is lost. So with too much emphasis in type.

Color combinations are pleasing if they are in good taste. There are seasons of the year which may be helped by color. But the colors must be right.

If you have a good printer trust him, but if you have a poor printer do not let him ruin your job. Be careful of cut prices, which may mean a poor quality of paper. Local church printing seldom gets into big runs. The big cost is composition. The extra cost between poor paper and good paper is slight in small runs. It does not pay to run a big composition cost and then use poor paper.

Special Program Building

By REV. WILLIAM H. LEACH, D.D.

By special program building and promotion I mean those special promotional features which are so essential to every church but which had no part in the making of the denominational or local constitutions. The organization of the church provides for the election of a board of trustees, a board of elders, a board of deacons, a board of stewards or other body as the case may be. It gives rules for the conduct of the meetings of these boards and their legal relationship is fairly well defined. But outside of the activities of these legal groups are the many church activities of the ladies' aid society, the men's brotherhood, the organized classes, the erection of a new building, the conduct of an every-member canvass and many other things. It is with the proper organization and promotion of these many activities that we are dealing today.

When our fathers organized our various denominational bodies they did not have in mind an organization for execution. If they had our organizations would be vastly different from what they now are. I can conceive of no plan of organization which so defeats the unity, so essential to proper execution, as dual boards such as a board of trustees and a board of elders as we have in the Presbyterian churches, or similar boards in others. Even if we grant that there is a clear line of demarcation between the secular and spiritual, which I for one do not believe, this historical ecclesiastical plan of organization is weak and ineffective in putting any program across.

The first essential in any organization is unity. There must be a source of authority in a central body or an individual. That centralization cannot be found in two divided groups.

Then again those historical bodies are many times unqualified to cope with present-day situations. Elders and deacons are elected for pious reasons. They make good ushers and look well in administering the communion. But they fall short when actual programs are placed in their hands. Dr. Bernard C. Clausen of the First Baptist Church of Syracuse has as complete a Baptist organization as any man I know. And yet when he sought to put across a plan of group organization he found it necessary to go way outside of any plans which are inherent to the Baptist church and organize a body of centurians. In one of my churches I had a board of elders who were elected for life. Any sensible person sees how such a plan is not alone harmful to the spirit

of democracy but must impede the proper execution of parish programs.

When your church organization does not permit of official organization for special promotion you must rely on other plans. I do not think it wise to assume that boards as organized cannot handle special programs. Everything in the church should find its inception in the governing board so far as possible. The details should be a matter for the boards as far as possible. But where there are activities for which they seem incapable the minister must begin to look elsewhere.

Let us assume, for instance, that the special project is a summer camp to be conducted by the church. The minister's procedure would be:

1. Decide how the matter is going to be handled. If you must get a committee from outside of the official body, well and good. Pick out your person tentatively.
2. Take your program to the proper official body. Ask for their ratification, this to include the personnel of the committee you have in mind.
3. Having their ratification go ahead and get your committee and turn the work over to them.

Now someone wants to ask this question: "Suppose the board does not ratify the idea, what then? Shall I go ahead and get my committee?"

My answer to that is, "No." The minister who defies his board to go ahead on a program of this nature is going to have plenty of trouble on his hands. And I think that he deserves it. There is plenty of hard work about the ministry in these days without creating new issues. The wise course would be to lay plans to eliminate the inefficient members of your board and then bring the matter up again. Any church is too valuable to be wrecked over an issue of a summer camp.

The big advantage to the plan proposed above is that it makes the work of this committee an official task. The committee receives its work from the proper body. It must keep in touch with that body. When its work is finished it should render a proper report and ask for a discharge from its task.

In our church work we know of two kinds of committees, standing and special. I have in mind today the special committees created for a definite task. Standing committees are appointed usually for the year or a definite term with rather general duties which may be referred to them from time to time. Special committees exist as long

as the purpose for which they are appointed exist. As far as action is concerned special committees are to be preferred.

I know that there is a lot of amusement over committees. I am familiar with the pun that the best committee is one of three members with two inactive. But I most emphatically disagree with this. The special committee is the most effective way of getting things done in modern democratic society which has to date been devised. If there is a one-ideaed man at its head it is very apt to be a one-man committee. But with proper leadership a committee will do better work on any project than a single individual can. After the proper body has authorized the committee the selection of its members and the inauguration upon its work should be planned and executed as carefully as the matter before the official board.

The Chairman

The most important person on your committee is, of course, the chairman. John A. McKibben, of the United States Chamber of Commerce, says that the chairman should have the following qualifications:

1. The natural ability to be a leader, which includes the ability to see the common ground in apparently divergent views, to lead the members of the committee to an agreement upon those points upon which they can agree and to reduce the points of disagreement to a minimum, and thus make progress in the consideration of the subject.
2. The ability to draw out the members of the committee, to get them to take an active part, to separate the wheat from the chaff, and to clarify discussion.
3. Interest in the subject.
4. Knowledge of the subject.

I would add one more qualification to these and I think it may be the most vital of all. That is the ability to analyze the program and the individuals on his committee. He must be able to see not alone the goal to be reached but the various steps along the way. Only in this way can progress by committees be made. More will be said about this when we get the program itself.

There are exceptions to every rule. Even the rules for chairmen may not always apply. Oftentimes organizations appoint prominent men to chairmenship to have the asset of names. This is logical and wise under certain circumstances. If the committee has a good secretary, one who can do the work of laying out the program for the

chairman, the work of the committee will not suffer. This is asking a good deal of the secretary but there are men who care enough for the cause to work hard and waive personal preferment.

And how about the other members of the committee. Again names count and it may be the wise thing to add some when you know they will not be very active. They will lend moral support, anyway. And there should always be an allotment of young people, new material, who must be tested for church positions. They should be given a chance to serve to learn the ways of action. But after having made the allowances committeemen should be named only who take the task seriously. Right here is where committees have it over the old method of dividing the whole organization into departments, listing every member under some department. That plan places an unduly heavy burden upon the departmental head. At least one-half of the names mean nothing as far as service is concerned. In appointing committee members these are the names to be avoided as you avoid a plague.

I like the seven rules given by Roy C. Helfenstein for efficient committees:

1. Appoint only those interested in the work the committee is supposed to consider.
2. Appoint only those who have time to meet with the committee.
3. Appoint only those who have an interest in progress, and who have vision and faith.
4. Appoint only those who can work in harmony with others.
5. Appoint those who believe the best is yet to be.
6. Appoint only those who believe in God, in humanity and in the future.
7. Appoint only those who are true to the Church and its program.

A committee which has been selected with this test is going to be a fairly accurate and painstaking committee. It does not deprive those outside of your church a share in its work, but it does insist on their sincerity and honesty of motive. There are committees which should reach out into the community for some of its members. A building committee for instance ought to have outside representation. A finance committee for raising the debt may very well be wide in its membership. The publicity committee may profit by bringing in an outside member who knows publicity. But suppose you test your committees by this standard.

Starting the Committee Right

A most important thing in the promotion of the program is to get the committee started right. It ought to know what it is supposed to do, when it is supposed to do it and when it is through. These things should be settled pretty thoroughly in the very first meeting.

Take the instance of the summer camp mentioned. The pastor after having secured ratification for his plan and his committee should call the committee together. Then the plan should be laid before it. Some questions must be settled—

1. Does the committee have authority to go ahead and make definite arrangements and promote the camp or is it merely to study the question and report back to the official board?
2. Must it arrange to finance its own work and the camp or has the church made provision for this?
3. Is it to formulate plans and organize a separate group for control of the camp? If this is true its work is finished when that organization is completed.

In this instance the minister must take the responsibility of making this clear to the committee in its first meeting. The safety of the entire project depends upon thoroughness here. He must be sure that the committee knows what it is to do and what it is not to do.

Confusion in this respect nearly wrecked one men's club. It was putting on a bazaar in connection with the opening of a new church building. A committee had the matter in charge. The committee assumed that it had complete charge of the bazaar. It appointed subcommittees, a treasurer and other essential officers. The committee did its work well and the affair was a decided success. But the treasurer of the men's club came to take charge of the finances. The treasurer of the committee protested. The chairman sustained his own treasurer on the ground the running of the bazaar was the work of his special committee. The treasurer of the men's club appealed to the president of the club. The club president sustained the club treasurer. He also resented the authority of the committee, insisting that it had far overstepped the authority of the committee.

Who was right? I don't know. But the president of the club was wrong—dead wrong—in not making the matter clear when the committee was appointed and held its first meeting. All the difficulty would not have appeared if he had been more careful and not assumed too much.

Step by Step

The committee chairman as an analyst must be able to see the task not alone in its completeness but also step by step. Two elements enter into this calculation. One is the personal element. The other is the time element. Neither can be ignored in his plans. Certain steps must be made before he can take the next one.

To turn from the hypothetical committee to actual ones I can illustrate this in a splendid way. I happen to be chairman of a committee which is seeking to bring the brotherhoods of four Lakewood churches together in a Sunday evening service. This meeting will be a service for the churches but the active promoters, if the committee succeeds with its plans, will be in the hands of the men's groups. My plan of procedure has been as follows:

1. Meeting of the ministers to secure their ratification (meeting held and chairman advised to work on men's groups).
2. Approach each brotherhood separately. (This was thought advisable rather than calling a meeting of the leaders. Progress to date includes a personal conference with the Methodist leader; the Congregational leader; a meeting with the Lutheran brotherhood and several attempts to get to the teacher of the men's class of the Disciples. To date each effort has failed. It is evident that we must get a decision here before proceeding to the next step.

So the matter rests right here. But ahead are several steps which must be taken one by one—

3. The leaders agreeable the matter will be placed before each brotherhood for its vote. In case it is favorable each brotherhood will appoint a committee of three to serve on the committee for the Sunday evening service.
4. A meeting of this committee will be called and a plan of organization proposed. If the plan or any other is adopted this new committee will organize for work and my committee pass out of existence.

Now there are four steps for this special committee. It might be possible to eliminate three of them but it would be very unwise. These four steps must be taken. And they must be taken in turn. This is what I mean by analyzing a task.

And right here I might say that it is very necessary for a proper understanding for the chairman to keep in touch with the minister's

group. My one way of doing it in this instance was to mail a brief report of the progress to the ministers. I did that just before coming to Winona. I shall be glad to show you that report. It went, in carbon copy, to each minister:

REGARDING THE SUNDAY EVENING SERVICE

You men are now beginning to think of the proposed service and I want the progress to date. I planned to confer with the logical leader of each men's group personally before putting the matter before the group. To date the following has been accomplished.

Methodist. Conferred with Dr. Lynch. The plan appeals to him and he thinks that it offers a very good project for the men's group. Because of his absence from the country any definite action must await his return.

Congregational. Conferred with Mr. White, president of the Lincoln Club. He approves the plan and believes that the club will be ready to cooperate.

Lutheran. At the invitation of Mr. Peery I spoke before his brotherhood on the proposition. No action was taken but it will be considered at the first meeting in the fall. I feel that if the other three churches go into the plan that these men will be with us.

Christian. At the suggestion of Mr. Landon I sought to interest the men's class through Mr. Garvin, the teacher, rather than through the president. To date I have been unable to do better than to discuss it over the phone although I have made several requests for a conference. I may need help here to get the message across.

WILLIAM H. LEACH.

August 15, 1929.

To show the peculiar things which an analysis will reveal I want to take the instance of a small church which is seeking to raise a fund for church renovating. The pastor came to me for advice on the method of raising the money. Here are the details of the situation:

The estimated cost of the reconstruction including a new organ is $7,500. About $3,500 of this is on hand in an organ fund, so it will be necessary for the church to raise about $4,000. The church has 150 members. I recommended an Every-member Canvass line-up to raise the money. If the church had a thousand members I would have recommended direct mail. But for 150 members to raise a special fund of $4,000 requires more thorough work.

Now it happens that the trustees and elders have always made the every-member canvass. So for this instance we decided that it was better to have a special committee headed by some one man "of dynamic personality." The pastor had such a man—but here is the catch. He is a man who is not generally liked and the pastor felt that for that reason he might not get the most money.

"Well suppose he is ignored, what then?" I asked.

"That would be bad," admitted the pastor.

We got a very clever solution to the situation. Instead of one committee we planned two. One was the reconstruction committee. Our man of dynamic personality was placed at the head of this committee. That he might have more energy and encouragement for this task he was told that he would not have to raise money. A special committee would take care of that. Then the pastor had another man of less personality but well liked to head his finance committee and he planned to work with him to pick up what might have been lost by the change.

This is a splendid example of how the ability to analyze can help solve your problems before they become problems.

Keeping the Committee Faithful

"What do you do," men write me, "when members of committees insist on talking about everything except the business for which the meeting is called?" Well, I do this and it is usually effective: I type out a list of all of the items which the committee is to consider in this meeting. I number them 1, 2, 3, 4, etc. Then a copy of this is placed in the hands of each member. Then I would say, "Here are six items and we have one hour for the meeting. Each item can have an average of ten minutes each, so we must keep pretty close to the docket. This usually works.

The following outline shows how a minister actually made use of this program:

CHURCH

Publicity Program

This is not a rcommendation to the committee but merely a brief for discussion. The committee must decide just whch lines of publicity are to be used.

1. Weekly Calendar
2. Monthly Paper.
3. Drect Mail
4. Every-Member Convass
5. Newspaper
   (a) Downtown
   (b) Community
6. Paid Advertising
7. Bulletin Board
8. Billboard
9. Hotels and Clubs

With these definite suggestions before it, the committee was enabled to do something it never had done before. It reached a definite policy on various matters of publicity. I shall indicate just what it did.

1. Weekly Calendar. The committee decided to spend the same amount as before. The copy was to be prepared in the ministers office, and he was made responsible for its execution.

2. Monthly Paper. It was agreed that this project should go over for another year.

3. Direct Mail. The committee asked the pastor to prepare a program for direct mail publicity with samples of material and appeals, and agreed to spend one evening in discussing its possibilities.

4. Every-Member Canvass. The commttee agreed that until the committee on every-member canvass asked its aid, all publicity regarding that should be with the committee on canvass.

5. Newspaper. The committee felt that newspaper publicity is a very important item in modern church life. One of its members was appointed to see a young man in the congregation who was engaged in professional publicity work, to see if he could handle this as a voluntary service.

6. Paid Advertising. A modest amount was apportioned. The committee felt that a card should be carried in the down town dailies. The community paper made no charge for the insertion. No plans were made for big display purposes.

7. Bulletin Board. The committee felt that the outdoor bulletin board had been used as much as it could be. One of the members volunteered to make any changes which the pastor wished each Monday afternoon.

8. Billboard. The committee felt that this was a matter for a cooperative movement, and did not feel that it should take the initiatve in the matter.

9. Hotels and Clubs. The committee ordered the printing of a very attractive wall announcement which was to be framed and offered to the near-by hotels, lodges and clubs.

A committee will be kept faithful by regularity and faithfulness to it. Members have a right to have ample notice of committee meetings. Do not trust to pulpit announcement or chance meetings. Write out the notice and mail it in plenty of time. Or call on the telephone. Be sure that it gets to the person for whom it is intended and doesn't get lost among the pies on the kitchen table.

Then if the meeting is called at eight o'clock have it at eight o'clock. If it is to be through at nine dismiss the committee at nine. The men and women who will serve best will appreciate this consideration.

And one thing more. When the work of the committee is done have it end its task properly by turning in a report. This report represents a lot of human energy and is entitled to respect. The committee may be dismissed when the report is accepted, And it should be dismissed with thanks. A personal note doesn't hurt at all in such instances. It is the "well done, good and faithful servant" which keeps the loyalty of the individual.

The Treasures of the Snow

By REV. ROBERT G. LEE, D.D.,
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"Hast thou entered into the treasures of the snow?"—Job 38:22.

Seldom does one man become the target for so many arrow-sharp questions as we find in the thirty-eighth chapter of Job. God Almighty, as a mighty archer, with strong bow and quiver full of interrogatory arrows, shoots swiftly at his servant, Job. However, no question of the 317 questions in the book of Job and no question of the thirty-nine questions in the beautiful chapter from which our text is chosen so laid hold upon my heart for this hour as the question: "Hast thou entered into the treasures of the snow?"

The Bible teaches that "the God of glory thundereth" (Psa. 29:3), that in the heavens God "hath set a tabernacle for the sun which is as a bridegroom coming out of his chamber and rejoiceth as a man to run a race" (Psa. 19:5), that God "laid the foundations of the earth" (Job 38:4), that God "directeth his lightning unto the ends of the earth" (Job 37:3), that God "commands the clouds" (Psa. 78:23), that God "hangeth the earth upon nothing" (Job 26:7), that God "cutteth out rivers among the rocks" (Job 28:10), that God "weigheth the waters by measure and the mountains in scales" (Job 28:25, and Isa. 40:12), that God "casteth forth his ice like morsels" (Psa. 147:17), that God "telleth grass to grow upon the mountains" (Psa. 147:8), that God "giveth snow like wool," that God says to the snow, "Be thou upon the earth" (Psa. 147:16 and Job 37:6).

And our burning desire as we consider the snow and its treasures this morning is that we may better "consider Him who endured" (Heb. 12:3)—that we may with deeper gratitude consider the blood of Christ Jesus which cleanseth us from all sin (1 Jno. 1:7)—that we may have ears keenly sensitized to the voice of him who sayeth, "Come now, let us reason together, though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18), who sayeth to the snow, "Be thou on the earth."

I—The Might of the Multiplicity of Mites.

A snowflake is but a mite. All snowflakes are but mites. A baby's wee hand can hold in its dimpled palms hundreds of them. A slender twig can bear on its fragile bosom thousands of them. Slim blades of grass stand erect under the weight of myriads of them. Leaves, lightly attached to tiny twigs, are not broken under the pressure of many

thousands of them. But why say I this? That we might get as a treasure from the snow a conception of the might of the multitude of mites. For these little feathery mites; these tiny fuzzy flakes; these delicate and immaculate little crystals, scarcely exceeding in weight, when individually considered, the bits of dust on the moth's wing; these flimsy, frail "feathers of the cloud geese," as light in themselves as strands of spider's web, have Goliath-like strength and Samson-like power—because of the might of the multiplicity of mites working together. When these soldiers move out from their cloud tents and marshal their innumerable white battalions and march with silent, muffled tread across the face of the earth, they defeat the armies of men; they blockade and make impassable the roads of men; they bring to a standstill the mighty locomotives of men; they tie up the traffic systems of men; they set awry the travel plans of men; they, in avalanche formation, sweep from mountain sides the homes of men. What might in the multiplicity of mites! What fury in these flimsy, frail flakes!

What a suggestion of accumulated power! And what a rebuke to all of us who get discouraged because we cannot do much and therefore do nothing; who will not be a snowflake because we cannot be an avalanche!

Tiny atoms of steel welded together make the mighty pile-driving hammer. Frail fibers of thread woven together make the strong rope! Little drops of water, flowing in unison, make the thunderous Niagara and the on-sweeping river! Little railroad spikes, weighing but nine and one-half ounces each, all working together and all holding together, enable the thunderous 300-ton engine to rush by and on and away at terrific speed! The rivulet, fed by little rills, a multitude of them from here and there and everywhere, goes increasingly on and becomes a river! So multitudes of God's people, even though but "feeble folks like cronies," individually considered and unitedly faithful, perform exploits of such magnitude as to prove forever false the assertion that the days of miracles and mighty achievements are past.

Ruskin said: "Silk threads traveling with the velocity of light—approximately 186,000 miles per second—would be as strong as leather belting!" Just as certain, and more certain, would great things be wrought in this community and in far corners of the world by us, if every David of us, with our sling and pebbles, if every Dorcas of us, with our needle and thread, if every Miriam of us, with our cymbal, if every Lydia of us, with our "selling of purple," if every Ruth of us, with our gleaning here and there, if every armor-bearer of us, following faithfully and courageously the leadership of the leader, if every Shamgar of us, with our ox-goad, would unitedly "offer ourselves wil-

lingly unto the Lord" (2 Chron. 17:16) and with one accord "consecrate our services unto the Lord" (1 Chron. 29:5). Many Goliaths of evil would we bring to earth, conquered fully! Many Agags of wickedness would we hew to pieces, sparing not till righteousness prevailed! Many stubborn Jerichos of selfishness would we encompass, seeing the wall thereof fall by united sacrifice! Many temples of Berith falsities wherein many take refuge would we overthrow to the salvation of many! Many swollen Jordans would we cross and gather inspiration to march on to greater triumphs for our God.

Have we entered into the treasures of the snow enough to see how and to know how to work together unitedly and without exception and without coercion and without conscription in a downright and outright and upright effort to crown Christ at the treasury? Have we learned enough of the accumulative power of "little peoples" to reach out to and lay hold of the fulness of our possibilities? Have we entered into the treasures of the snow today with sufficient discernment to discover the might of these multitudes of mites? Have we as yet seen and have we as yet acted the **wisdom** of being "knit together as one man" (Judges 20:11)?

Have we known the **power** of being "knit together as one man"? When we have seen the wisdom and when we possess the power of such united endeavor we will carry tons where we have carried pounds; we will march in aggressive conquest miles where we have gone but rods; we will go forth conquering and to conquer" where we have faltered and failed; we will gain victories certain and sure and lasting where we have had but fugitive triumphs; we will move on with the resistless sweep of a river at flood tide where we have babbled and chattered noisily as rills "blocked and stayed by the falling leaves"; we will " go over and possess the land" where we have halted at the gateway. Greater victories than we have ever hoped for; greater achievements than we have ever thought possible will be ours and His through us if—if—IF, we are, among ourselves and with Christ Jesus:

"One—like a musician's hand and his lyre,
One—like thought and speech,
One—like the nose and sweet odors,
One—like mother and babe,
One—like guide and misled wanderer,
One—like life and body,
One—like oil and the flame of the lamp,
One—like rain and the lake it fills,
One—like water and fish,
One—like sun and the day."

"Hast thou entered into the treasures of the snow?" If you have, you will need, none of you, any additional urging to get you to heed the injunction of Paul who, in his letter to the Phillipians, wrote: "Stand fast in one spirit with one mind striving together for the faith of the Gospel" (Phil. 1:27).

II—The Excellency of Emphasis on Things Essential.

This is another precious jewel from the treasures of the snow—a jewel priceless and beautiful.

We are prone to live in the incidents rather than in the essentials, in the body rather than in the soul. We are prone to live in circumstances, "seeking shields to make us comfortable" rather than in character, "possessing shields to make us holy."

But what do we emphasize during the days when the snow king, riotously abundant and liberal, has scattered deep his ashes white all over our land? Well, fire is emphasized as essential to our comfort. The smoke from thousands of chimney tops writes that legibly across the face of the sky. The smell of burning wood and coal testifies to that in our nostrils. The flames on many hearthstones signal that truth by night from a thousand times a thousand windows, flaring red in the darkness. Furnaces aroar in many cellars and stoves all aheat in many rooms and radiators hotter than rocks baked by desert suns—all these are evidences that fire and warmth and heat are emphasized as essentials during the visit of a snowstorm. Electric fans that buzz busily in summer days, in parlor and cafe and office, are silent now and inactive! Truthful witnesses they to the discard in winter of things not of the winter. Heavy clothes are emphasized as essentials. Men in their overcoats, by their overcoats so testify. Women, fur-wrapped and fur-protected against the cold, teach without words the necessity of warm clothes in winter. In the days when our roof tops are snow-capped and our earth snow-wrapped, we see none in white slippers walking in the snow; we see none in palm beach suits walking the streets; we see no ladies carrying fans to social functions; we see none resting under shade trees or carrying umbrellas to protect them from the heat of the sun at noonday; we see none sporting in bathing suits on the white reaches of the beaches. Why? Because it is winter time—and people are emphasizing in dress and living quarters the emphatically essential things. In every place at every hour from everybody we get evidence of the emphasis put on things essential! How great this treasure found today and given us for our keeping among the treasures of the snow!

Now, many of us do not find ourselves guilty of idleness. We are often busy—maybe TOO busy—but tragically true it is that we are

not always busy about the things that matter most. Are not many young women strenuously busy today, but not about things that matter most, lacking the wisdom that puts first things first? Are not many young men busy these days, but busy giving emphasis to minor matters, busily cheating themselves with the sound instead of enriching themselves with the substance? Are not many other men and women, older in years and wiser in experience, slaves to the subordinate, slavishly toying with trivialities, mightily mastered by minor matters? We fear so.

Our age owns more than any preceding age. Why this dissatisfaction? Are we making things an end instead of a means? In handling the things that perish with the using are we perishing spiritually in using them? Have we not yet learned to yield a ready obedience to the urging of the truth taught by Jesus when he said "A man's life consisteth not in the abundance of things which he possesseth"?

We need to emphasize the essential thing, putting our human deeds in gear with God's thoughts. We dare not, if we are in good bondage to spiritual objectives that thrill us, place the emphasis on the accumulation of material prosperity rather than upon persons and their regeneration and development. "The poorest, weakest child in all this seething mass of humanity is of more value in God's sight than every skyscraper, banking institution, art gallery and educational institution on the face of the globe!" This from the pen of a great writer is the sober truth—if the Incarnation be not a misnomer, if Calvary be not a make-believe, if the resurrection of Christ be not a delusion, if Olivet be not a masquerade, if Gethsemane be not a vaudeville act!

When blind Bartimaeus went toward Jesus he left his robe behind. This he did not because the robe was of no worth to him, but because he was emphasizing the matter that mattered supremely, his receiving his sight. When the woman of Sychar left Jesus at the sunset hour and went back to town she left her water pot. This she did not because she had no use for the water pot but because she was absorbed in things far more worth while than water pots! When Peter and John left their nets to follow Jesus they did so because they found no pleasure and profit in fishing but because they saw the duty that mattered most and trusted the promise that meant most. When Elisha left the plowshare it was not because Elijah was the essential thing, the thing that measured more by God's rod and weighed more by God's scales.

Written across Calvary is sacrifice and service. But is that what we emphasize today? Are we but busy making life a playground? Busy, but busy kindling fires of unworthy rest camps? Busy, but busy chasing the short-lived butterflies of pleasures? Busy, but busy

dancing to the music of self indulgence? Busy, but busy feeding the hungry maw of selfish ambitions? Many things we might mention—which would be consuming time in enforcing the truth already mentioned and spoken of. But these we have mentioned that you may enter more reverently into "the holy-white sanctuary of the snow" and be satisfied and urged to possess in your daily living the excellency of emphasis on things essential.

Consider:

III—Folks Far from Flakes Familiar

Folks there are, thousands of them, who have never seen a snowflake. Millions there are who have never witnessed a snowstorm. Folks there are, hundreds of thousands of them, who are strangers to the beauty of a snow-transfigured landscape. Thousands upon thousands who are "aliens to the commonwealth of the snow." In the land of the tropics God does not "give snow like wool." In the South Sea Islands God does not "scatter the hoar-frost like ashes." On India's coral strand" he does not "cast forth his ice like morsels." By "Afric's sunny fountains" the footprints of the snow king are never seen. Amid the branches of Brazil's bamboo the hand of winter wasteth not. Where equatorial sands hatch the lizard's eggs the scepter of the snow monarch is never outstretched in authority. Thousands in lands remote have never seen the white kingdoms of the snow. That which is ours in such abundance is theirs never. That which comes to us year by year has never come to them.

And I am thinking now that even as in tropic lands, even as in the islands of the tropic seas, even as in the jungles of distant corners, there are men who know not the snow—so there are millions who know not the Christ of God. There is a "mighty famine" in many lands and the messenger of God cometh late—if at all. There, remotely there, an awful darkness overshadows many. The terribly lost, the tragically lost, the pathetically lost, are legion. Millions there are in places where none of those who go by say, "The blessing of the Lord be upon you; we bless you in the name of the Lord!" (Psa. 129:8). Ten thousand times ten thousand there are "whose heart within them is desolate" (Psa. 143:4) in those lands where few "saints of God shout aloud with joy" (Psa. 132:16). Strangers they are to the marvelous grace of God, even as denizens of the deep are strangers to the snow-clad mountain peaks—even as the eagles of the crags are strangers to the coral parlors of the ocean's depths. They have never had the "dog's portion," crumbs from the Gospel table. They have never had one sip from the ever-full fountain of grace unsealed by him who said, "Come, and let them that heareth say, Come; and let

him that is athirst come; and whosoever will, let him take the water of life freely!" (Rev. 22:17). They have never plucked one flower from the great plots of God's imperishable Scripture gardens! They have never tasted one drop of honey from the full hive of God's truth. The old, old story, which is old news and new news and good news, so familiar to us and to our children, is not known to many—not known to millions! Far they are from flakes familiar. Far from the saving knowledge of God in Christ Jesus. Utter strangers to the grace that saves from all manner of sin.

Thousands and millions there are in Europe, bearing on their hearts a heavy burden! This burden will never be removed until, like Christian with the burden on his shoulders, they are brought to SEE and brought TO the Cross on the hill. Millions in Japan there are in the grip of false philosophies, which hold far less perfume than the joss sticks, who are mighty forces in the service of the devil. Many in China who cry for bread and receive a stone. Many in Africa for whom Christ died who have never heard and do not know that the "High and Lofty One who inhabiteth eternity" "commendeth his love to them in that while they are sinners Christ died for them." Many there are in India, hungry and begging the crumbs that from our tables fall, whose mouths are "filled with gravel." And elsewhere—so many blind to the beauty of Christ, stumbling in the noonday as at the midnight. Millions there are deaf to the voice of Christ, staggering in the deceptions of false religions as drunken men in dizzy debauch. Many there are in soul pain who know not the great Physician nor where to find him if, perchance, they have ever heard of Him. In the universe of God, far from the snowflakes so familiar to us, many dwell! In lands of idolatry and superstition, millions blindly worship sticks and stones, knowing not Christ whom to know is life eternal. Struggling in dark gulfs of despair as they go down the starless stairways to the darker dungeons of everlasting night are multitudes "dead in trespasses and sins." Just as there are many today who have never seen the snow fall, so also there are many who know not Christ in the forgiveness of sins through faith.

> "Strangers they to Him who is the friend of sinners.
> Strangers they in their hunger to Him who is the
> Bread of Life!"

Before the "burning bush" of this tragic truth I would have us, all of us, take the shoes off our feet today and willingly let the tragedy of such press heavily with sharp insistence upon our hearts And then, with hearts glowing with love fires that melt the lead in our feet, go forth with our feet "shod with the preparation of the gospel of

peace" (Eph. 6:15) praying as we go—singing as we go, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things" (Rom. 10:15).

"Let things you have and need not
Serve those who need and have not."

The Creator needs those born again to tell others of the new birth. The divine needs the human to be channels through which the divine shall become articulate. The steam needs its cylinder, the river its current, the electric force its wire. Do you hear between my words a voice wiser than my words? Say then: "Speak, Lord, Thy servant heareth!"

Think also of:

IV—The Grace of God That Glorifies.

The tongueless snow speaks into mine ears of the grace of God that glorifies. The snow coming without asking and in such abundance is an eloquent speaker of "the grace of God, and the gift by grace, which is by one man, Jesus Christ, that hath abounded unto many" (Rom. 5:15). According to the New Testament record the grace of God is the unmerited and unlimited favor of God to the utterly undeserving. It is the immeasurable, undeserved favor and mercy of God to those vile and full of guilt. Grace, from the human position, the position of the recipient, is receiving, aboundingly receiving, just the opposite to what we deserve.

And the white snow covering the earth with such beauty and such abundance is, to me, a prairie-wide, mountain-high, river-long, chasm-deep, sun-warm message, the heart of which is Romans five and twenty, "Where sin abounded grace did much more abound." It makes to echo in our hearts what David spoke out of the depths of a great recovery, "Wash me and I shall be whiter than snow." It brings as vividly before me as blood on white marble the words of Isaiah, "Though they be red like crimson they shall be as wool."

The snow covers the black housetops with white counter-panes of exceedingly excellent embroidery. The snow makes the unsightly garbage cans to wear coronets whiter than hawthorn blossoms and as bright as the sunlight. The snow makes the grimy blacksmith's shop to look like the white porches of a king's palace. The snow makes the sodden ash heap and the trash pile to gleam like burnished shields in resplendent polish. The snow makes the thorny cactus hedge to look like dignified judges in robes of ermine, velvety soft and resplendently white. The snow, with none of the gaudy artificiality of the beauty parlor, makes the barren lilac bushes to appear as groups of

fair ladies whose white bosoms glow with pearls and opals and whose fingers sparkle with diamonds as bright as miniature suns. The snow puts its hand on the foot-trampled alley and the wheel cut road and causes them to look like the white carpet reaching in slender lengths toward the wedding altar for the white slippered feet of the fair girl bride. The snow makes even the bramble clusters to look as lattices festooned with white lilies and white roses. The snow makes the dreary hill peaks beyond the desolate marshes to shine like minarets of alabaster in the gleam of a red morning sun. The snow, like a dressmaker of the queen, adorns the smutty chimney rims with robes of regal white and "diadems of snow." The snow, with no boast of its beauty, puts white raiment on the stable gables and garbs with garments of gorgeous white the gutter foul and filthy. The snow, with generous graciousness, hides the grimy muck of the mud hole. The snow, as a pure dove with eagle wings, drives away the raven of uncleanness, transforms the unsightly into the beautiful, the ghastly into the gorgeous, the gruesome into the glimmeringly lovely. And in doing all this the snow reaches far and wide.

The snow, as it reaches far and wide, teaches far and wide God's wondrous grace which cleanses black hearts, making them white as snow, which clothes with the white raiment of Christ's righteousness the distorted, deformed, shamefully naked, loathesomely diseased, sin-scarred, sin-blighted, sin-saddened, sin-broken, sin-ruined, sin-blasted, sin-doomed, sin-damned lives of men and women.

We must bear in mind, however, never a moment forgetting, that the snow works its transformations from the **outside** by outside **covering;** but "the grace of God that bringeth salvation" (Titus 2:11) and glorifies in praise Him who bestows it and glorifies in blessed renewal him who receives it, works its transformations and glorifications from the **inside** by inside **cleansing** and inside renewal—by bringing about the new-born heart.

Somewhere somebody has written these vivid words: "God paints in many colors, but He never paints so gorgeously as when He paints in white." This sentence I would have you recall and its truth I would have you meditate upon and enlarge upon just now. To know how God paints, witness the red of the sunset! Witness the yellow of the fields of golden red! Witness the blue of the sky prairie! Witness the emerald of the ocean's wave! Witness the green of the forest of cedars and fir! Witness the purple of the lilac! Witness the pink of the peach orchards! Witness the garnet of the autumn foliage! Witness the black of the raven's wing! Witness the gold of the stars! Witness the crimson of the rose! Witness the scarlet of the poppy!—all these are so exquisite, so perfectly beautiful indeed! But when

God paints every where and every thing white with the clouds as His brush and the snow as his paint and the earth as his canvas, surely a great masterpiece is spread out on the earth. But to see the most beautiful work of the Infinite Artist you must turn from God's painting in the realms of nature to behold His cleansing in the realms of human depravity and human shortcoming and human sinfulness and human sinning.

Behold Bunyan, the dissolute tinker, made so white by the crimson tides from the wounded Son of God! Behold Jerry Macauley, the Bowery criminal, cleansed and made whitely pure by the blood of the Lamb. Behold Mel Trotter, walking in the mud and sleeping in the muck and feasting on the carrion of sin, made white by the blood that stained Calvary's hill. Behold Saul of Tarsus, the tiger of the Jewish Sanhedrin, powerful in persecution and eloquent in execration of the Christian people, with his sins as scarlet made as white as snow! Behold Zacchaeus become a new husband to his wife, a new father to his children, a new citizen to the community, a new neighbor to his neighbors—a trophy of redeeming grace. Behold John Newton, a drunken sailor, foul of speech and impure in soul; Jesus washed him white in His blood—and John Newton became the celebrated theologian and preacher. Behold George Whitefield, a barkeeper in Gloucester! The blood of Jesus Christ cleansed him from all sin—and he became a marvelous preacher of untiring energy and flaming zeal. Behold that sunken woman at Jacob's well! Knowing and surrendering to Jesus she came to possess the health that no sickness can take away, the health of the "Son of Righteousness with healing in his wings." So vile she was you would not want to live next door to her; yet through the miracle of saving grace, which the snow speaks of today, by the transformation it shows forth, she became the first evangelist of the New Testament, and "many believed on Jesus because of the word of the woman" (Jno. 4:39). The lives of these, and the lives of thousands upon thousands of others, testify to the fact that "where sin abounded grace did much more abound." Their lives, from the hour they first believed, testify that all of these "went out with joy and were led forth with peace, that the mountains and hills did break forth into singing and all the trees of the field clapped their hands."

Their work, as God sent them forth wondrously saved, hath "praised them in the gates, testifying of Him who "redeems the souls of men from destruction!" They knew, even as others knew and know, that Christ Jesus is the only Door, but that He is the Door through whom any man, Jew or Greek, Roman or Egyptian, slave or master, can come by faith into the very presence of God!

And when we know that surpassing the beauty of the Infinite Artist in the realms of nature is the cleansing of the blood of the compassionate Son of God in the realms of the sinning soul, we all would sing:

"O precious is the flow
That makes me white as snow.
No other fount I know—
Nothing but the blood of Jesus!"

And when we know that God takes RED, even the red blood of Jesus, and takes away the deepest black, even the hideous filth of sin's black slime, and makes white, even whiter than the snow, the sin-smirched hearts and sin-scarred souls of men and and women, we feel urged to say in mighty chorus of confirmation:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away!"

V—Purity of Place Prepared

Jesus says, "I go to prepare a place for you." John speaks in Rev. 21:21 and 27 of the perpetual purity of the place prepared: "There shall in no wise enter into it anything unclean." And the snow, so utterly clean, makes us think of that clean city where clean streets are walked by men of clean hands and pure hearts.

"Who shall ascend into the hill of the Lord—and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not sworn deceitfully nor lifted up his soul unto vanity." The snow preaches to me from its hilltop of roof top and its pulpit of the chimney tops and its pulpit of the meadow lands of the white city of ivory palaces from which the Christ came—that city into which He went after he had "humbled himself and became obedient unto death, even the death of the Cross"—that city which we, washed white in the blood of the Lamb, shall enter when we walk no more this pilgrim way.

Looking from my window one morning during a snowstorm, while the earth received the white outpouring of the clouds, I thought of him " in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle—his head and his hair white like wool, as white as snow!"

When I saw the snow rise like miniature pyramids on the stones on the lawn near my window, I found myself repeating Revelation

2:17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it."

And I saw an old man, his head white with the snow of the years, his beard rivaling in whiteness the snow, making his way laboriously across the snow-barricaded road to God's house, I found myself saying: "He that overcometh the same shall be clothed in white raiment and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels."

And as I saw the snowflakes pelting against the white columns of the front porch and falling together in a whiter heap at the base I said aloud, with great joy in my heart: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3:12).

Moreover, I thought of the promise which cannot be broken: "and they shall walk with me in white for they are worthy" (Rev. 3:4).

And from my upstairs window, as I looked out upon the snow-crowned hills, I repeated what John wrote under inspiration: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

And I thought then, as I think now, of a "great white throne, and Him that sat thereon from whom the earth and the heaven fled away" (Rev. 20:11).

And there came to me with repeated insistence the glorious forward-pointing promise of Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne!" And I thought, even as I would have you think of the "souls of them that were slain for the Word of God, and for the testimony which they held" (Rev. 6:9) and of the "white robes which were given unto every one of them."

And I asked within myself the question, which the elder asked and himself answered, when John beheld "the great multitude which no man could number, of all nations and kindreds and people and tongues before the throne and before the Lamb, clothed with white robes," saying, "Who are these arrayed with white robes, and whence came they?" (Rev. 7:9, 13-14).

And I thought of the pure river from under that white throne with not one drop of the rivers of earth to soil it and no tears of human sorrow to embitter it and no soil of earth to stain it.

And I thought of how, one of God's days, "on the margin of the river washing up its silver spray, we shall walk and worship ever all the happy golden day! And I thought of all the gates of "the city which are twelve pearls; three gates on the North, three gates on

the South, three gates on the East, three gates on the West" (Rev. 21:12,27). And I would have you think now of the time when, rejoicing that our sins were long ago washed white in the blood of the Lamb, we shall pass through the gates to the city where

"Every house is a palace,
Every step is a triumph,
Every covering of the head is a coronation,
Every meal is a banquet,
Every stroke from the tower is a wedding bell,
Every day is a jubilee,
Every hour is a rapture,
Every moment is an ecstasy."

"Hast thou entered into the treasures of the snow?" Have we seen in the snow-clothed world, with its bride-like whiteness, a symbolic gleam of that pearly white city whose maker and builder is God? If so, the joys of this day will not end with the day. Have we understood that He who saith to the snow, "Be thou upon the earth" said to the leper, "Be thou clean" and to the sinful woman, "Go and sin no more?" If so, surely we will humbly and confessedly pray:

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

"Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

"Hide thy face from my sins, and blot out all mine iniquities.

"Create in me a clean heart, O God; and renew a right spirit within me.

"Cast me not away from thy presence; and take not thy holy spirit from me.

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

"Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness" (Psa. 51:7.14).

Essentials to Evangelism

By REV. ROBERT G. LEE, D.D.

Gospel evangelism is the alphabet of the Christian spirit. What the alphabet is to literature this soul-winning spirit is to Christianity. Shakespeare, with all his wide range of thought, does not go beyond the alphabet. Trying to build a spiritual church without the soul-winning spirit is like trying to write "Othello" without the alphabet! "The Son of Man is come to seek and to save that which was lost." "What man of you having one hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" The Alpha and Omega of Christianity is soul-winning, and every letter between the first and the last should be permeated by the spirit which seeks the lost. The need for the warnings of divine justice and the invitations of divine love have not changed!

Empowered by the indwelling Christ, we are to witness for Him and win the lost. This is our main business in the world. We are to continue this work till Jesus comes. And every minute of every hour of every day the spirit of urgency should dominate us!

I—Consider the Day We Live In.

A day of daring defiance, when by supercilious pose, by an attitude of intellectual superiority, critical and skeptical attitude toward the supernatural, there has been the substitution of out-worn, man-made philosophies and pseudo-science for the living Word of God's revelation—a parroting of the skepticism of free-thinkers. A day of much monotony of jangling inharmony of nonsensical talking! A day of theological jungle-jangle jazz in many places; a day when Tom Paine could be called Rev. Thomas Paine, D.D., and could occupy here and there some professedly Christian pulpits. A day when spiritual latitudes are as wide as spaces measured by the Sahara desert and correspondingly dry! A day of much strolling down the notoriety path. A day when the milk veins of faith in the Trinity, a personal God, a personal salvation, a personal resurrection, a personal reign of the Lord are being cut. A day when our lame, bleeding, aching, unregenerate humanity is set down in the midst of palaces, art, philosophies, beauties, but remains a bedraggled beggar still. A day when some have indefinite guesses that sprawl out over the universe. A day when many men and some nations have fallen on gray days—days of the

canker, the worm, the sere and yellow leaf; days when multitudes mistaught and untaught, misled and unled, have stumbled headlong into a gulf of despair!

Day when cults ply their trade. Bringing their small cups of theory to the fountains of truth and dipping up tiny bits of the overflowing water, they tincture it with large doses of nonsense, and then go hawking it through the streets and school rooms and newspaper columns and pulpits with the effrontery of the thief who comes to steal, to kill, to destroy. Day when many are uttering in abstraction, mumbling in metaphysics, darkening counsel by big words without wisdom.

Day when the church no longer rings mightily as it ought against conformity to the world. Day when there is much organized antagonism outside the church and unorganized indifference inside the church. Day when thousands are unable to tell where the vineyard of the Lord ends and the playground of Satan begins—when some are more anxious to please man than obey the voice of God—day when sin no longer dreads the voice of the bride of Christ—day when enemies are without and enemies within.

Day when the lost are all about us—the Christless, hopeless, lost, going down to a Christless hell. Day when we need revival fires rekindled, revival storms started, revival earthquakes sent, revival harvest days, revival rivers turned in deserts, revival lights burning in darkness.

No Christian will deny that, in the face of these realities, eangelism is a great need today.

But what are the essentials to Evangelism?

II—Great Preaching and Teaching

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

Preaching and teaching that have the heat of the sun in them, for "moonlight preaching ripens no harvest." There must be warmth before there can be life. Icebergs produce no offspring; and coldness is death in the spiritual as well as in the natural world. You cannot hatch a bird without warmth. Neither can you have a harvest to reap until there is heat enough to ripen that harvest. Preaching with all-consuming fire, heart-fire, in it. Preaching that has the passion for the lost. Preaching that fears not.

Of John Paul Jones this is said: "He fought always as though the whole cause of American liberty depended on him!" That is the preaching we need—the teaching we need—preaching and teaching

passionate for the lost, preferring the duty we owe to God to any criticism or danger or hate we fear from men, preaching on fire, preaching Spirit-filled and Spirit-driven! Preaching and teaching as though the salvation of the whole world depended on us! Preaching and teaching that is not blind to the dark background of John three sixteen! Preaching that has in it and living that has in it and personal work that has in it and PRAYER that has in it a concern for the lost like unto that the other has when the fever fires are burning in her child, or disease is eating its life away as a dreadful worm gnawing at the heart of a lovely flower!!

Always and everywhere there must be great preaching. With multitudes unled and multitudes misled, with all the perversions of the only true religion and all the devices of all false religions attacking us, we must preach greatly. With all the evils that would lead our greatest graces to the grave and leave the world no copy, with the inflamed popular appetite for amusement, with the administration of laughing gas for the painless extraction of sin—incidentally at high prices—involving unworthy pulpit quackery and humbuggery not mitigated at all by prevalent popularity, there must be great preaching.

Preaching passionate for the lost—not the preaching that promises the public that if they will listen they will leave the church with no smitings of conscience, and with only self-congratulation for an hour of entertainment. No back-patting gospel is needed today. No preaching of the palatable rather than the profitable.

Another essential to Evangelism is

III—Personal Spirituality—with all that implies of piety, purity, and power.

No great preaching can ever be without the personal purity that is as far above professional piety as the sun is beyond the tallow dip in brightness, as Niagara is beyond a mud puddle in power, as a rose is beyond a cigar in beauty, as a furnace is beyond a glow worm in warmth.

> "Thou that preachest a man should not steal, dost thou steal?
>
> "Thou that sayest a man should not commit adultery, dost thou commit adultery?
>
> "Thou that abhorest idols, dost thou rob temples?
>
> "Thou that gloriest in the law, through thy transgression of law dishonored thou God?" (Rom. 2:23).

What is this but a plea for PERSONAL PURITY—as well as other things? A preacher must be able as the days go by always to look

himself straight in the eye. He must not stand with the setting sun and hate himself for the things he has done—must not keep on the closet shelf a lot of secrets about himself—must not be impure in thought, word, or deed.

> "Be noble;
> Then the nobleness that lies in others,
> Sleeping but never dead,
> Will rise in majesty to meet thine own."

Another essential is this: We must have

IV—God's Viewpoint of Sin

In our preaching we **get** this, **have** this, **hold** this. If we see sin as God sees it and behold it as He does we will see sin as the darkest and most terrible fact of this universe. Tragedy behind every tragedy is sin. Sin is folly, devastation, disorder, death. Sin is an opiate in the will, a frenzy in the imagination, a madness in the brain, a poison in the heart, the intolerable burden of a soul that is destined to live forever, the sum of all cruelty, all terror, all horror. Sin is no "nightmare caused by too much appetite and too little digestion." Sin is no upward stumble in man's progress, no mere youthful indiscretion, no mere perverted taste! Sin is no light discord, but a thunderbolt that crashes the organ into splinters and leaves it without shape or tone, a death head set amidst life's feast, a desert breath that drinks up every dew.

We must speak against sin when every word is a thunderbolt, every sentence is a flare of lightning. We must descend upon sin and sinning with a torch in one hand and a sword in the other. There must be no relaxation in our repulsions as to sin's loathesomeness. We agree with Jowett that there must be no toying with the terrors before which our fathers—Paul, Cotton Mather, Jonathan Edwards, Oliver Cromwell, John Milton, shrank aghast. There must no no toning down of language, but with stern, bare, jagged words we must describe sin as it is. There must be no dilettantism that blushes to say "Vile and full of sin am I!" Behind all our phraseology we must retain the tremendous sense of the blight and ruin and tragedy of sin. No matter how refined our words are we want to show forth the horrible loathesomeness of sin. We must covet no phraseology that lends respectability to sin! We must use the language that impresses the people that we are dealing, not with trifles, but with blinding and appalling enormities.

Are we crushed and burdened by the horrors of sin? Is it the staple of our prayers? Is it the burden of our sighs? Does it ever cause the loss of an hour's sleep? God forbid that sin should ever become

an unaffrighting and undisturbing commonplace with which we have become so familiar that it never startles us into pain.

IF SIN HAS BECOME A COMMONPLACE, OUR PREACHING HAS BECOME A PLAYTHING. If we do not feel its horrors, we shall lose the startling clarion of the watchman. There will be no urgency in our speech, no vehemence, no sense of imperious waste. If we think lightly of the disease, we shall loiter on the way to the physician.

God hates sin! And we must hate it, too, if we would be mighty to win the lost or train the saved for service. We must hate sin with passion—the passion of those who have wept over its wreck. Hate it with agony—the agony of those who have seen the sober boys it makes spewing drunkards, the beautiful girls it has blighted and broken—and the dead it casts down at our feet.

We must hate sin for the unborn slain in the loins of potential fathers it destroys. Hate it for the evil passions it unleashes to feed upon the innocent, for the virgins it casts to the loins of lust. Hate it for the good will it destroys, the lie it exalts, the murder it causes, the brotherhood it rapes. Hate it for the hearts it has broken; hate it for the minds it has crazed; hate it for the souls it has damned, hate it for the home it wrecks. Hate it as you hate a rattlesnake that kills your child, hate it as you hate a buzzard that picks out the eyes of loved ones, hate it as you hate poison of asps—the coils of a boa constrictor, hate it as you hate bloody tusks of wolf—green eyes of tiger, hate it as you hate teeth of man-eating shark—the wiggling arms of merciless octopus.

Another essential to successful evangelism is

V—Genuine Concern for the Lost.

As someone has expressed it—"painful personal perturbation" must be there. I heard one say once, though I may take from or add to his words, that the preacher proceeds from the fundamental assumption, based upon the Scriptures, human history, and contemporary observation that something is radically wrong with men, to which is added the conviction that he must do something about it. His only proper beginning is a painful personal perturbation because of the needs and the distresses of his fellowmen. This emergency makes him a voluntary exile from all of the shady groves of philosophic pondering and peace, and he goes out into the market place and factories and battlefields of men with a burden upon his back, tears falling down his face, and a fire burning in his heart. He is characteristically and chronically a troubled man, and he first gets the ear of men by the arresting power of his anxieties and agonies. The mob, under the law of mor-

bidity, stops, curious to find out why he suffers so, and he has their ears into which he may speak his message of warning and of love.

It must be a message of warning. He must alarm sinners if he would hold their attention and give them the help they need. There must be a great candor. He must bare his heart and uncover theirs, and offer them a message from God with accuracy and austerity.

The preacher is himself troubled because of the sins of men, and troubles them about them as Elijah did Ahab about the Baalim which had been imported to the injuring of Israel. The true preacher is a kind of incarnate, external conscience, sure to be disturbing to the sinner whose most insistent desire is to be let alone. The preacher cannot be true to the sinner if he pleases him, because the very condition of the sinner is the guarantee that he will dislike the true prophet. He is a pseudo-prophet whose epitaph is that all men speak well of him.

The preacher who does not bring men, by the Holy Spirit's help, to conviction for their sins will not get a reaction from them that will result in their salvation. It is quite possible that he will secure one which will result in his own carnal comfort and paltry popularity. Scoring these base ends, the true prophet prays and preaches until his people respond to his disturbing messages and his insistent warning by a genuine fear of sin and a real repentance. Today most of all we need a profound revival of religion which can come only as we shall have many preachers bent on arousing sinners within and without the church until there is a mighty turning to righteousness. We need a pulpit invincible in its intensity, which cannot be ignored by the indifferent and iniquitous.

Thus will we come to realize the NECESSITY OF CALVARY. If God is too good to let creatures of choice be lost, then what can God say to justify himself for letting his Son die on Calvary? Answer, ye! The diluting of the conviction of everlasting punishment has gone far to quench the evangelistic fires and to weaken evangelistic fervor.

If there be not an eternal hell from which men are to be saved, then Calvary is a joke and a blunder. The fact of Calvary, where Christ became for us all that God must judge, where He made His sinless soul an offering for sin, is fact enough to prove that there is something from which men are to be saved. "A sermon on hell in the future does not attract as much attention as a sermon on hell in the bowery or the underworld. Yet I cannot help thinking that the absence of the sermon on hell of the future has done much toward making the hell of the bowery and the underworld. If there were more of hell in our pulpits there would be less hell on our streets and behind the doors of our homes. Is there any wonder that great men are scarce?

This concern only for the hell of the present makes butterflies, not men. It breeds worldlings, not prophets. It produces a race of sensualists, not heroes!"

Where there is a change from hell eternal hereafter to hell temporary here churches die—become drifting sepulchres manned by frozen crews. Oft such churches bury more folks than they baptize. And a church that does that is running an undertaking establishment.

"He that believeth not is damned." There is no room there for quibbling and shuffling. We are shut up against a granite wall, higher than we can measure with the eye, wider than any line of ours can bring to figures.

Conscious eternal punishment for the impenitent! That is what we believe in, for that is what the Bible teaches. Dante's hell is a perdition which a poet had dreamed, Christ's hell a pit he has seen—a black night of infinite darkness without one star to break its gloom. "Tormented in this flame"!! Just a figure? Well, be it so, I will allow for argument's sake. But the reality is not less but greater than the figure. The souls of the impenitent suffer as terribly as if fire were tormenting human bodies. The lost soul will suffer eternally an anguish as intolerable as the touch of perpetual fire is to the nerves of the mortal body. "Burning continually, yet unconsumed; forever wasting, yet enduring still; dying perpetually, yet never dead; forever dying, yet ever living in intolerable torment!"

O! the "lake of fire"—the "bottomless pit"—the "outer darkness"—a place of conscious eternal punishment where the "smoke of their torment ascendeth forever."

Everywhere by their transgressions and rejection of Christ men are piling up faggots for eternal burnings. What a tragedy that! A soul falling down the dark stairways to the eternal dungeons where the shrieks of the damned will forever be in his ears. DAY OF WRATH—where there will be manifest the wrath of the Lamb, more terrible than the wrath of the Lion—the wrath of gentleness against brutality, of kindness against cruelty, of chastity against unchastity, of truth against falsehood, of holiness against sin, of eternal love against hate, of light against darkness!

A preacher who does not see and believe that there is something awful to save men from can never do effective evangelistic preaching. And people who are not made to see that there is something awful for them to be saved from will not be in a hurry to SEEK THE WAY.

V!—Love for the Lost.

Love—without distinction, without calculation, without procrastination! Lavish love on the poor, lavish it on the rich—love—love—love!

Yes, we must love them—love them with concern. Then our elo-

quence will be love talking! Our faith will be love believing! Our hope will be love expecting! Our prayer will be love consuming! Our sacrifice will be love suffering! Our fortitude will be love enduring! Our patience will be love waiting! Our work will be love toiling! Our enthusiasm will be love burning! Our soul-saving will be love rescuing!

We have added the telephone to our tongues and talk across continents, but can we and do we BURN in passion for the lost? We have added the telegraph to our fingers and write around the world, but can we and do we write the Gospel of Righteousness on human hearts with a burning Gospel message? We have added the auto to our feet and swiftly travel, but can we and do we agonize for the lost? We make journeys far outward on the wings of the telescope and far inward on the wings of the microscope, but can we and do we weep for the lost? We have dared the oceans of the air and the depths of the sea, but are we courageous to dare and do that the lost may know Him whom to know is life eternal? Courageous enough to suffer abuse for His name's sake—courageous enough not only to believe on His name but to suffer for Him?

We can write, but are we evangelistic authors writing the literature of godliness on the fleshly tablets of the hearts of men? We have artists, but are we evangelistic artists painting the colors of righteousness on undying souls? We have choirs, but can we sing the white song of chastity into the souls of men and women? We can never do this without love—love that has a spiritual passion for the lost—love that weeps over those who spurn His love and mercy. God help us to be lovers—lovers of the souls of men, as Jesus was!

Not only so! If we are to be successful in evangelism, turning many to righteousness, there must be all over this land and all along the way we travel which I am pleased to call

VII—Wayside Pulpits.

Surely a few words will suffice here to put this truth on our hearts and in our minds. Surely a brief glance at the life of Jesus will cause us to acknowledge the need for this. The housetop was a pulpit to Jesus. The fisherman's boat was a pulpit to Jesus. So was the shadow of a sycamore tree. So the dining table. The well curb! The sick room! The hillside! The roadway! The by-path! The door step! The mountain side! The market place! All these places were pulpits to Jesus. All such places were to him pulpits where he preached to one more than to many. The woman at the well—to her Jesus preached with the well curb as a pulpit and the noonday sky as a roof!

Zacchaeus—to him Jesus preached with the ground as a pulpit, with the couch at the table as a pulpit.

The dying thief—to him Jesus preached when His only pulpit was a bloody nail-punctured cross. Nicodemus—to him Jesus preached when His pulpit was a housetop. These are characteristic samples of his conversational and personal evangelism. There is no record of any sermon ever preached by Andrew, but he led Peter to the Lord, and he spoke through Peter at Pentecost. The Pentecostal preacher is essential to Pentecost, but it is usually the one led to Christ by a wayside pulpiteer whose heart burned within him in a spiritual passion to see the lost saved.

There are wayside pulpits everywhere for us. Unnumbered chariots pass along the road of life! The ice man who comes, burdened with ice, to our back doors furnishes us a chance to tell the story angels love to sing. The laundry man who carries away dirty linen to the laundry gives us the chance to tell the story Peter preached on Pentecost. The porter on the train, the washerwoman, the seamstress in the shop, the banker in the office, the man at the gasoline station, the waiter or waitress in the restaurant, the clerk in the store—all these, and many more, give us the chance to tell the story to the individual which the missionaries preach to the nations, the story Paul preached as he went out to compass the earth with the truths of redemption.

Four years after the "Titanic" went down, a young Scotchman rose in a meeting in Hamilton, Canada, and said, "I am a survivor of the "Titanic." When I was drifting alone on a spar on that awful night, the tide brought Mr. John Harper of Glasgow, also on a piece of wreck, near me. 'Man,' he said, 'are you saved?' 'No,' I said, 'I am not.' He replied, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The waves bore him away; but, strange to say, brought him back a little later, and he said, 'Are you saved now?' 'No,' I said, 'I cannot honestly say that I am.' He said again, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and shortly after he went down; and there, alone in the night, and with two miles of water under me, I believed. I am John Harper's last convert." An icy sea was a pulpit to John Harper. Teaching us what? That every place where we meet lost people ought to be a pulpit where we preach what Philip preached to the eunuch—Jesus, Jesus crucified, Jesus risen from the dead, Jesus able to save unto the uttermost.

In the last place, but not at all in the least place, we must have the help of

VIII—The Holy Spirit.

"And when he is come, he will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believe not on me. Of righteousness because I go to my Father. Of judgment, because the prince of this world is judged."

Watkinson said: "Give that despairing musician an atom of Mozart's melodious brain or Beethoven's spirit—and music will swell from his instrument like thunder from the waves of the sea or whispers from summer zephyrs. Give that halting poet a spark of Shakespeare's fire—and verses will drop from his pen like golden pollen from the stems of shaken lilies. Give that struggling painter a nerve of Turner's color sense—and his brush will catch the waves and the winds and the mountains in it, and that brush will spread crude paint into wondrous landscapes. Give that stammering speaker a lick of Demosthenes' tongue—and people will listen like children frightened at the roar of a storm or like slaves to an emancipation proclamation. Give that baffled scientist a bit of Faraday's investigative skill—and the mysteries of Nature will stand revealed!"

It will be effective when the Holy Spirit is upon us in power. God said: "Can these dry bones live?" They did live. They became an exceeding great and mighty army when they were clothed with flesh and the **breath** was in them. But the breath had to be there. It was an essential. Knowing this and knowing of the devastation around us in this world, we pray: "Come from the four winds and breathe upon these slain, that they may live. Desolation presented here. Graveyard turned upside down. Scavengers have done their work. Sinews are gone. Flesh is gone. Kin gone. O breathe, Holy Spirit! O Breath of God, come from behind matter and energy and ether and sin and death and hell, and breathe upon our slain hopes, our slain wills, our slain minds, our slain ideals, and cause them to stand upon their feet and live, an exceeding great army, that we may go forth conquering and to conquer in the name of Him who loved us and gave Himself for us!"

The Holy Spirit is our agency. He "maketh intercession for us with groanings that cannot be uttered." "The Spirit of the Lord rested upon him, and made his understanding quick in the fear of the Lord."

"He will guide you into all truth."

Our preaching, under the guidance of the Holy Spirit, will be not with enticing words of man's wisdom, but in demonstration of the Spirit, and with power."

"He will reprove—convince, convict—the world of sin."

Or, as the words really mean: "He will plead the world out!" We plead much with the world endeavoring to persuade it to forsake its evil ways. But the world pleads back; we can never get the last word with it, we cannot convince it! But the Holy Spirit "will plead it out." HE will plead it out—out of its arguments, out of its sophistries, out of its subterfuges, out of its sins. Oh, that HE would come always to our assemblies in His convincing powers!

Resurrection Guarantees Part 1

By REV. PETER MACFARLANE,
Superintendent Union Gospel Mission, St. Paul, Minn.

What a joy it is to be back at Winona and the early morning meeting, to see "Beider" again, as the Mission boys call him, and Sellers too! Every time I have read in the papers this summer about the New Orleans strike I have thought of Sellers; but here he is safe and sound.

In May, 1923, the International Union of Gospel Missions held their annual convention in Minneapolis, guests of the Union City Mission. Dr. W. E. Paul, the superintendent, arranged a strong and varied program. One of the very best and the most unique services was the Clinic in Regeneration, or the Witness Conference, held each evening. At this meeting each night five or six twice-born men told the sweetest story ever told—the story of God's love and mercy to hopeless, helpless sinners. Men like John Callahan, Fred Becker, Jim Daubney thrilled the crowds as they took the witness stand and bore positive testimony to God's power to save and keep. Then Dr. Biederwolf took the service and in his masterful way closed the meeting with an appeal to the unsaved, and also to Christians for a closer walk with God. The response was wonderful. Scores accepted Christ, and hundreds of Christians were renewed and greatly helped. However, on the afternoon set apart for an automobile trip around the city, we saw Dr. Biederwolf in a new role, that of story teller. He's good. I remember so well one of his stories, that of the Episcopalian bishop who attended chapel in a theological seminary and was asked to pray for the students in our seminaries. Now I understand that in the Episcopalian prayer book there are prayers for everyone and for any and all occasions, for people who are traveling on land or water. So the old bishop when he was asked to pray for the theological students took his prayer book and hunted up the prayer for "Folks at Sea."

There is a real point to that story. Is it not true today that with so many different voices calling, so many different schools of thought, so many different interpretations of the Book, that many, so many, are at sea as to what to really believe. At a football game one day just as thousands of people were waiting for the game to begin a little dog ran out on the field. Someone whistled and he started in his direction; then another whistled and he hurried off towards him;

then another and another, and the poor little fellow ran about in utter bewilderment until someone picked him up his arms and carried him off the field.

Do you not think there is a tremendous need today, in the midst of all this miserable mess and muddle that so much uncertain preaching and teaching has gotten us into, for God Himself to pick us up in His arms of love and to plant our feet on the impregnable rock of the holy scriptures, and to rest our faith in the finished work of His incarnate Son; that we might come out of the place of perplexity and powerlessness, into the place of peace and power that He alone can give; therefore, with this in mind I would like to sound out a real positive note at these morning meetings.

I have taken two verses for a text—1st Cor. 15:14 and 20—"And if Christ be not risen then is our preaching vain and your faith is also vain. But now is Christ risen and become the first fruits of them that slept." Our subject is Resurrection Guarantees. I am not going to try to prove that Christ rose from the dead. Dr. Herbert W. Beiber said in his Bible address that the bodily resurrection of Christ is the best attested fact in all history; so if you want any proofs go to him. I might suggest, however, if you have any doubt about Christ's resurrection, get right with God, let Christ come into your heart in all His fullness, and when you feel His resurrection life filling your soul you will believe He arose all right. Try it and see. It is, therefore, not guarantees of the resurrection I want to bring you but resurrection guarantees.

The word "vain" here I understand means empty or profitless. Thus if Christ did not rise, our faith, our preaching, our hope is vain, empty, profitless. But since He did rise, our faith, our preaching, our hope is not empty, vain, profitless, but a living vital reality.

First I would say Christ's resurrection guarantees the Book. How, you say? By foretelling it. Four years ago it was my privilege to speak at some of these morning meetings. Suppose then I had foretold that I would be here again this year and gave some definite details about this particular meeting; foretold that Sellers would be the leader; that Charley Scoville would be sitting right down here to my right; that right back of him would be my good friend, Rev. E. R. MacKinney; that down here to my left an elderly lady would give scripture promises; that Mr. Sellers would ask her how long she had been a Christian and that she would say fifty years and over. I foretold all this four years ago; you were in that meeting, made a note of it and came back today to see what would happen; and my predictions were fulfilled. You would think I had some supernatural power. I have not, but God has, and He through the Holy Ghost, the author

of the Bible, foretold the fact of resurrection of which Christ is the first fruits.

Let us see. In the twenty-second chapter of Genesis we have the account of Abraham offering up his son Isaac. In the fifth verse we read, "Abraham said unto his young men, "Abide ye here with the ass, and I and the lad will go yonder, and worship and come again to you." Now Abraham intended to slay Isaac, so what did he mean by saying they would come again? Turn to Hebrews 11:19 and you find out. The verse reads, "Accounting that God was able to raise him up even from the dead; from whence he received him in a figure."

Let Job speak: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God. Whom I shall see for myself, and mine eyes shall behold and not another."—Job 19:25-27. Listen now to Isaiah: "The dead shall live; with my dead bodies shall they arise. Awake and sing ye that dwell in the dust."—Isa. 26:19. And Daniel has a word, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and ever-lasting contempt."—Dan. 12:3. We read in Hosea, "I will ransom them from the power of the grave; I will redeem them from death. Oh, death, I will be thy plagues: Oh, grave, I will be thy destruction. Repentance shall be hid from thine eyes." —Hosea 13:14.

Jesus Himself said in John 2:19, 20 and 21, "Destroy this temple and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." This then is why I say and believe that the resurrection guarantees the Book because the Bible foretold it, hundreds of years in many cases, before Christ arose. John 2:22 says, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scriptures, and the word which Jesus had said." The resurrection guaranteed the scriptures to the disciples of Christ's day; may it do the same for us. And may we go out from Winona with a positive, confident message that the Bible is God's infallible word. That is the need of the hour. We must have some court of final appeal, and we have, Thank God—The BOOK.

Resurrection Guarantee number one then is—That the Bible is God-breathed; that holy men of old wrote as they were moved by the Holy Ghost. "Forever, O Lord, thy word is settled in Heaven."

Holy Bible, Book Divine,
Precious Treasure, Thou
art mine.

But I would bring you another resurrection guarantee, namely, that the resurrection guarantees our salvation. In 1st Cor. 15:17 we read, "And if Christ be not raised your faith is vain; ye are yet in your sins." But thank God He did rise and we that have believed are happy, safe and free. All this is guaranteed to us by Christ's resurrection. How, you say? Well, listen. We have two great witnesses: First, the flaming cross, and second, the empty tomb. The cross flaming forth the news that one died there who was said to be the Christ of God; that He who knew no sin became sin for us; that He died the just for the unjust, the guiltless for the guilty. And the second witness, the empty tomb, speaks out with no uncertain sound. He is not here; he is risen. The power of sin and death has been conquered and Christ has come forth in glorious victory. Therefore, the one who died on that cross and rose from this tomb is God's virgin born Son, Deity itself; God manifest in the flesh, and because he is God he could bear away my sins. My salvation is guaranteed. But salvation is not guaranteed only to a certain class or creed but to each and every one on the same basis, faith in the finished work of a supernatural Savior. For you see it required something to take away our guilt of sin, that not one of us could do. The millionaire is exactly as helpless as the pauper. That something was the bearing away of our sin by one who had no sin of his own, and that one was Christ, and He proved He was Christ by His resurrection. Let us therefore sound out the glad news that there is salvation full and free, guaranteed for all, for the rich and the poor, the high and the low, the learned and the ignorant, the gutter snipe and the bank executive, the bootlegger and the college president, the harlot and the society leader. Sound it out, preacher, that salvation is guaranteed to each and all on the one and only basis, faith in the finished work of a crucified and risen Savior. "Believe and thou shalt be saved and thy house."

I love that Gospel, don't you? The poor have an equal chance here. I remember so well a colored man who came to St. Paul to preach—and how he could preach! He told us how he was born in slavery, never went to school a day in his life; however, he became well educated and was a very successful pastor. The time came when he was sent to Chicago as a republican national committeeman. With others he was quartered in a hotel on Michigan Avenue. One afternoon a great parade was staged. He ran out on a balcony to see what all the cheering and shouting was about. Just then an open car went by with a man bowing and smiling to the crowd. "Who is that?" said the preacher. "Why don't you know—that's Lincoln's son, Robert Todd Lincoln, president of the Pullman Company, Abraham Lincoln's son." "My heart was deeply stirred," said he, "as I looked on the son of

the man who set my mother free. Then another shout went up as another car came by. "Who is that?" I asked again. "That is Thomas B. Reed's son—the son of the man who made such a fine record as speaker of the House." There was a great shout once more as a fine young fellow dressed in white rode by. "Who is he?" I asked. "Why, you ought to know him, that's Teddy Roosevelt, Jr., Theodore Roosevelt's son." Then something happened to me, he said. As you know, my mother was a slave, as fine a woman as ever lived, but a slave not only to work in the cotton fields, but a slave to the passions and lusts of white masters. To this day I don't know who my father is. The tragedy and horror of it all took hold of me that day. With tears running down my cheeks I ran back into my room—Lincoln's son, Reed's son, Roosevelt's son, and I don't know whose son I am! How terrible it all seemed. But thank God the spirit of God spoke to my heart and said, "Don't forget the day when just a lad you knelt by that old log down in Mississippi and accepted my son as your Savior. My child, you are my son."

God be praised for a salvation like that, that will take a nameless colored boy and make him a son of God and joint heir with Jesus Christ. What a Savior!

"Happy if with my latest breath,
I may but speak His name,
Preach him to all, and cry in death,
Behold! Behold the Lamb."

Resurrection Guarantees Part 2

By REV. PETER MACFARLANE

This morning, dear friends, I would bring you another resurrection guarantee—the fact that the present of God's child is guaranteed, because Christ arose from the dead, he ascended on high and today there is a man in glory at God's right hand, Jesus Christ the righteous, my advocate. In 1st John 2:1, we have this blessed verse, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We have an advocate. Who is he? None other than Jesus Christ the Son of God. He is my lawyer, my attorney at God's right hand, and he has never lost a case.

For a long time I misunderstood this verse. I thought when I sinned that Christ would not intercede for me until I repented, but one day listening to Dr. A. C. Gabelein I saw the precious truth; that it was because he was interceding, advocating for me that I did repent and came back to God to the place of restoration and sweet fellowship with the Lord. As the word says, He hath delivered. He doth deliver, and he will deliver. Oh, that we might learn to rest in Christ.

Let me tell you a story that has been so helpful. A little lad of fourteen, but looking more like ten because he was so under-nourished, became sick and was taken to the hospital. A splendid Christian woman visited the hospital to do personal work, and one day she met and talked to the little fellow. But he had been brought up in the Catholic Church and was rather suspicious and not very willing to listen. However, she kept on, brought some fruit, flowers and candy, and was so gracious and kind that they became real friends. She worked on so faithfully to make the plan of salvation plain. He had heard of Christ in the Catholic Church, but he had also heard of so many things he had to do himself to be saved. But God was working. One day the woman was called out of the city for a few days and when she returned her first thought was of the lad. She hurried out to the hospital and into his room. There he was with the very light of Heaven on his face, and his eyes dancing for joy. "I'm so glad to see you," he cried. "I found out something while you were gone." "What?" she asked. "Oh, Missus," he said. "I always knew that Jesus was necessary but I never knew till yesterday morning that he is enough." What a dis-

covery! Are you resting in the finished work of Christ? Have you discovered that He is enough—enough to save, to keep and to present you faultless in the presence of God with exceeding great joy?

An old Scotch lady was praising the Lord when a friend of hers said, "Look out, I wouldn't be so sure about it. Christ might let you slip through His fingers." "Slip through His fingers," said the old woman, "Why, lassie, I am one of His fingers." And we are members of the body of which He is the head. Deserve it? No, a million times no. I never did deserve it, I don't now, and I never will. It is all of grace. Hell is what I deserved.

"Oh, the love that drew salvation's plan,
Oh, the grace that brought it down,
Oh, the mighty gulf that God did span
At Calvary."

My brothers and sisters in Christ, He will take us through.

"He would not have taught us to trust in His name,
And thus far have brought us to put us to shame."

But the same chapter that tells of His ascension tells of His coming again.—Acts 1:11. Therefore, the future of God's child is guaranteed.

This is a lovely world and I like it, but if I thought it is the best God could do I would want to quit right now. Thank God the day is coming when there will be no sin and no shame, no sorrow and sickness, no pain and poverty; no tuberculosis, no cancer, no crime, no disease. Want and weariness will be no more. A day when death and parting will never come, and when we will have redeemed souls in redeemed bodies, in a redeemed society. What a day!

I would like to say a word of comfort to you who have loved ones asleep in Jesus. I remember so well when a good friend of mine lost his little boy of five years. He died with a contagious disease. His parents could not even be in the room with him but had to stand outside and look in through the window. I thought the poor father's heart would break and I tried to comfort him. But said he, "Will I see him again? Will I know him again?" I told him he would and pointed him to this verse, First Cor. 15:20—"But now is Christ risen from the dead and become the first fruits of them that slept." He is the first fruits and they knew him as he walked with them after he arose. I assured my friend that he would know his little son, and my friends, you will know your loved ones. It's guaranteed. He is the first fruits.

Then I think of the future for the poor and needy. Down at the Mission I have seen so much poverty and want, so many broken lives and blasted hopes, so many poor that seem never to have had a fair chance. I am glad for their sakes that the future is bright.

A poorly clad, underfed, hunch-backed girl sat on the steps of a great city church one Sunday morning hoping someone would take her in out of the cold. Finally after many had passed by a lovely woman, beautifully clad, took her in with her. As they were singing the closing hymn the girl excitedly pulled the woman's dress, and when she asked her what was the matter the girl said, "Some day I'll be as beautiful as that girl over there." And as the woman did not understand, the girl said, "Look what we're singing." And this was the verse:

"All clothed in his most glorious grace,
Shall my vile body shine,
And every form and every face
Be heavenly and divine."

Since Christ has done so much for us, will you not gather around the front in a service of prayer and dedication for a holier walk and a happier service in the days ahead? Thank you so much for coming. Let us pray.

And now, my dear friends, let us go out from Winona with our confidence firm and strong in a Book God-breathed, with joy because Christ of God died on the cross for us and we are trusting in His finished work, with peace that passeth understanding because He ever liveth and intercedeth and our case is in His hands. And with hope radiant for the future for He is coming again.

Self Emptying—Christ's and Ours

By REV. J. C. MASSEE, D.D.,
Minister of Christ, with the World for a Parish

Philippians 2:5-9

In this remarkable passage we are in the presence of the greatest miracle and the greatest mystery in the universe of personality. Here we are confronted by the one indivisible personality of our Lord manifest in His two natures—God and man. The linking of two natures in one personality provides the supreme miracle. In the realization of this fact of miracle and mystery we behold Christ dealing with Himself. We have heretofore viewed Him in relation to God. He is one with the Father. Though born of the virgin He is begotten of the Holy Spirit and is rightly called the Son of God. As son He expresses His perfect union and harmony with the eternal Father.

We have also seen Him in relation to man. The name by which He so constantly called himself was Son of Man. He took upon himself our flesh and in all essence became one with humanity's race.

Now what will this One in the supreme self-consciousness of His own personality, His being, do with Himself? To put the question a little more stirringly, though perhaps less gramatically, What will He do with His self? That is perhaps the question of final importance with every self-conscious person in the universe, and God and men alike.

Many years ago I asked a youth one afternoon that question—"What do you plan to do with yourself?" "The answer was ready enough. "Finish High School." "And then?" "College." "And then?" "A course in art." "And then?" "Postgraduate work in Paris." "And then?" And suddenly the drift and seriousness of my questions struck in deep, and that one brought to a sudden halt under a flash of divinely illuminating wisdom faced the greatest of all great necessities and made the finest, highest, noblest choice of all choices, the choice to surrender self to the indwelling Spirit of God and to the dominance of Jesus Christ in the life. That choice has been a determining factor in all the years that lie between that day long ago and the present day. It will continue to be the determining factor in that life. The answer to that question is the determining factor in every life. What will anyone do with his self? What will he do with his powers of self-determination? How will he relate himself to the world, to the universe, to God, to man? That question of interest and importance

is the one which the eternal Son of God, taking counsel of His deity, found necessary to answer. In order to appreciate fully the significance of His answer as recorded in this scripture, we must give consideration to three things.

First, His State—"Being on an equality with God."

Here, then, is His person. He was, as He is, God. One in nature with God. One in substance with God. The greatest of all doctrinal controversies within the church found its final settlement in the Council of Nicea when the voice of the church gave utterance to its conviction that Christ was not like God only, but of the same nature and of the same substance. Since that day He has been to Spirit-taught men very God of very God. In the fine and expressive phrase of the New Testament, "He is the image of the Godhead." It pleased God to settle in Him all the fullness of deity bodily. He is the effulgence of the divine glory; the emanation of the divine personality. Paul in a moment of high inspiration when he sought words to describe the eternal glory of Jesus, said of this supreme personality that He has the preeminence over all things in heaven and in earth. According to John He is the Creator of all things, by Him all things were made and without Him not anything was made. He is worshiped by the angels. In the illimitable glory, in the inconceivable splendor of His person, in the fathomless depths of His character, in the limitations of form, free of spirit, without circumscription of time or place, filling immensity of time and of space invisible, intangible. But in His self-communicable personality tremendously realizable.

When I had been thinking on this theme thus far I left my study and went into my kitchen where I rather suddenly asked my negro cook if she had ever seen God. I was rather amazed when she said: "I always thought God looked like a Jew for all the pictures I have seen of Him look like a Jew." That is what a mistake art has done for us. But I pressed my question: "Have you seen God?" She did not know what I was talking about. My thought hardly reached her, dull in the density of her limitations and the fearful limitations of her ordinary range of thought. But I pressed the question: "Have you seen God? How do you think of Him? How do you think of Him when you think of God?" She did not get it. And after a while in utmost confusion said: "I do not know what you mean, Sir." I had to leave at that time and went back to my room. But just as I expected, that poor negro cook could not leave it at that. She must leave her work and come back to me to say: "I have never seen God, sir, BUT I KNOW HIM. I have felt His presence, His Spirit has filled my soul till I could do nothing but weep and pray and sing." And suddenly the black mammy and the white preacher were together in the pres-

ence of One in whose face God has made the light to shine, and together we were realizing that in Jesus Christ we have all of God we will ever know, and all of God we will ever need.

Then I return to my question—what will this One do with Himself in His supreme act of self-determination?

His Choice.

"He counted not the being on an equality with God a thing to be grasped." Moffatt translates this amazing passage thus: "Though He was divine by nature He did not snatch at equality with God." Behold then, the holiest, highest personality of the universe dealing with his highest self in relation to His highest interests, finds this to be His highest wisdom. He emptied himself. That is, He divested himself of His divine manifestations and characteristics in expression in order to manifest himself and express himself on a lower and a circumscribed plane of existence. He emptied himself and in His new self-expression made the cross for which He lived the throne—God's supreme and eternal emblem of holiness, wisdom, love and power. It is in the Cross that He demonstrates the wisdom of His self-emptying and the glory of His voluntary humiliation. For of the Cross it is written (Colossians 2:15) that "having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it," that is, in the Cross. Surely what is supreme wisdom to Him is highest wisdom to us also, and He who dies voluntarily the death of the Cross finds triumphantly the life beyond the Cross.

Then: His Condition.

He took the form of a slave. He was made in the likeness of a man, "and being found in fashion as a man, He became obedient unto death, even the death of the Cross," the death of a bond slave. Thus by a voluntary choice and by a God-ordained way, He descended from highest glory to lowest shame and humiliation. But let it be remembered ever that this is a condition antecedent to a new condition that unto Him every knee should bow and every tongue confess to the glory of God the Father. Surely, great is the mystery of godliness—God manifest in the flesh, seen of angels, believed on in the world, received up into glory.

Why this recital? One cannot avoid asking. Why the repetition? Why the recital of these tremendous and challenging facts? Why the consideration of thought, of this profound deliberation, without doubt beyond the depth of most of us? The reason is to be found in the exhortation: "Let that mind be in you which was in Christ." Self-emptying is the eternal God's estimate of the highest and holiest gov-

erning principle of life, for this, mind you, was not an incidental or occasional act in the life of Jesus Christ, the supreme personality, but it was the governing principle by which He deals with himself through all eternity. The working out of that principle in his manifestation in the flesh was an incident of thirty and three years duration. The principle itself as a governing law of life is an eternal one.

Here, then, is an inspired exhortation for us to adopt this as our principle of life. To believe, and accept, and apply, and practice self-emptying is the wise, and right, and happy, and constant attitude and ations and worldly passions. How completely reversed are all the through the very vitals of our life as we now live it. One can imagine no greater exposure of all our snatching at honors, preferments and advantages; our vain manner of living; our empty envyings and struggles and contentions; our hopeless, fleshly minds and early aspirations and worldly passions. How completely reversed are all the ambitions, methods and measures of our present life, the adoption of self-emptying as a governing principle in life would be.

Self-consciousness the Heart of Sin.

Here, then, are the two great contrasting principles of life—selfishness, selflessness. Selfishness is primary attention to one's own interests. Selfishness is to make self the center in thought, the motive in action, the voice in control.

My mother, a woman of rare wisdom, was uniformly gentle in her speech and gracious in her manner toward her children. She did not often rebuke them. I rarely heard during my youth a note of sensoriousness, faultfinding. She did not usually say the thing that stung, but she was a woman of strong convictions. There was a phrase upon her lips that I have never heard elsewhere though it may be common, for all I know. I am not sure that she ever used the phrase in a rebuke to me for I was her last, her dear and beloved child. But once in a great while I heard her say in a tone which indicated strong indignation and deep disapproval: "The trouble with you is big I and little you." What a phrase! How self-revealing! Big I—little you! Directed toward God it means the submergence of God beneath the threshold of consciousness and the delivery of life to a carnal law, to the life of self-will, self-determination. As regards one's relation to his fellows it turns to clabber the milk of human kindness, delivers life to self-seeking greed, to evil desire, to thoughtless, cruel, oppressive self-expression and self-indulgence.

A great theologian in a remarkable book defining sin declares: "Selfishness is sin." That is, selfishness is the underlying governing principle of life out of which all evil actions, vain imaginations and

rebellious thought grow. Selfishness puts the wrong occupant up on the throne and is therefore rebellion against God. Selfishness determines the wrong course of action and is therefore lawlessness in the moral universe. Selfishness does not regard the rights of others and is therefore cruel as the grave in relating one to his fellows. Selfishness may be expressed in attitude, in action, and in achievement.

As against all this Christ Jesus gives us an example of divine self-emptying which carries over into his human life. Place together Colossians 1:19 and Colossians 2:9 and let them define their necessary spiritual sequence.

Take Moffatt's translation of Colossians 2:9: "It is in Christ that the entire fullness of deity has settled bodily" and in Colossians 2:19: "It is in Him that you reach your full life." But that fullness of life is reached only by the surrender of self to Him, choosing His way of self-emptying; the emptying of self-will to His will; of self-control to his divine control; of the self-way to His way. There is no other way for the realization of the divine fullness. We may receive of His fullness, grace and truth, life and peace, power with God and man; all those enrichments that come through spiritual communications received in Christ Jesus. But the price to be paid for this heavenly prize is the price of complete self-emptying. Myself must be yielded to His self. The deep of my spirit may respond to the mystery of His Spirit. He who loses his life shall find it. There is no other way. There is no other wisdom. Why then, the meaning of all the universal reluctance on the part of men to surrender into his hands the reins of government; to yield to His life the channel of life's tides and currents; to find in Him and through Him the connecting contacts between the spirit of man and the spirit of God. Truly men do not understand, perhaps we never will understand, that to find life is to lose it and that only in losing life to Him can we find it. If the exaltation of Christ to the supreme place in the universe depended upon His self-emptying and His humiliation to the lowest degradation of earth, how can we ever hope to live with Him if we are unwilling to die with Him?

A View of Self.

In this light let us view our self-life once again.

Self-consciousness Supreme.

The first fact of my self-life is that self-consciousness is supreme. The vocabulary of the average man is full of the first and possessive pronouns—I, me; my, mine. We are strongly individualistic in action; self-centered in thought; self-conscious in being. To be self-conscious

is to lose God-consciousness, for self-consciousness is opposed to God-consciousness, even as self-consciousness is opposed to a fellowship consciousness, as every man self-conscious is always awkward, sensitive, ill at ease. He is usually a bungler. A self-conscious man is defeated by his manner; he approaches life with a chip on his shoulder. He carries before him a kind of antennae highly productive of moral sttaic and interference. Over against this whole chaos of self-consciousness is the perfect harmony of those who are of one mind, one accord, one heart in the Lord. He is our peace. He breaks down the middle walls between us. He unites into one body those members of his own body who are redeemed not by silver nor gold, but by the precious blood of Christ from the sins handed down from their fathers and exemplified in all the crudity and cruelty of this present-day generation.

The second aspect of selfishness is self-assertion. Here self is the tyrant. Through its appetites, desires and lusts it must rule or ruin. Self will always breaks the crowd for its own interests. To set itself forward to defend itself, it finds expression in greed, in covetousness, in oppressions, in factions, fightings, bitternesses. It stands much upon its rights. While disregarding the rights of others it always maintains its right of way at whatever expense or however disastrously. In business it asserts itself in sweatshops; in exploiting the poor; in capitalizing the labor of women and children; in stock market gambling; in the exploiting of the ignorant and the gullible. In society it finds expression in social climbing and contemptible struggles for prominence and precedence, for the inhuman lust for attentions that make up so much of our present-day social life. In nations self-assertion takes the direction of standing armies and navies; of a wild scramble for colonization for provincial treatment by weaker nations, for foreign concessions; for the taxation of helpless peoples. Ah! how antagonistic all this is to the Spirit of Christ!

The Self Taint.

Here the doctrine of total depravity finds itself, for the taint of selfishness is upon all that we are and do—charity, service, giving. How often all these are contingent upon publicity, upon emoluments and upon publishing lists of donors and public reference to generosity and altruism and unselfishness. A well-known fact about the wilds is that animals shy away from the man taint in field and in forest. There is an equal shyness upon the part of the Spirit of God for all the service smelling of the man taint. If there could be developed in the Christian church a pure altruism, a love that seeketh not its own, is not puffed up, that suffers long and is kind, envies not, vaunts not

itself, bears all things, believes all things, hopes all things and endures all things, how Christlike the church would soon come to be.

Self Emptied.

Let that mind be in you which was in Christ—self-emptied.

"Take my life and let it be,
Always, only all for Thee."

There is no more adequate illustration of the stupendous, immeasurable glory of the Lord Jesus in His finest and fullest self-expression, his self-emptying, than that contained in the exhortation: "Let that mind be in you which was in Him, in Christ. Be you emptied of yourself and filled with Him. Thus and thus alone, by way of the Cross, is life to be made full with the fulness of Christ, for by Jesus Christ come grace and truth and by His Spirit are we changed from glory to transforming glory.

The Day of Jesus Christ

By REV. J. C. MASSEE, D.D.

The day of the cross is the greatest day of all history. To all observers it seemed to be the day of triumph of evil. It was indeed the day of the enemies of all righteousness. While being betrayed and delivered up Jesus said to his enemies: "This is your hour, and the power of darkness." Ecclesiastical bigotry, political arrogance, moral stupidity united with the perjury of a friend to deliver the son of man to death. Shakespeare dramatizing the death of Julius Caesar permits him to struggle against his enemies until he beholds in the group of those who have drawn their daggers upon him, the familiar form and face of his friend Brutus. Then crying "Et tu, Brute" to Brutus, he draws his mantle over his face and falls.

So it would appear the Master of men was able to withstand all enemies till Judas came and betrayed Him with kisses.

Without question as a background behind the grip of known enemies who appeared in the formal struggle of the day on Calvary were the principalities and powers of Colossians second chapter and Ephesians sixth chapter, unseen but militantly present was the god of this world, the prince of the power of the air, the prince of demons.

The day of the cross was the day of twenty-four hours of tragedy and travail in which God and man together with nature itself underwent the pangs of death and of birth. But the day of the cross has been transferred from a material and historic fact to a spiritual and perpetual reality. This hour of man and of Satan, the hour of the power of darkness, has lengthened itself through two millenniums and is continuing its tragic hostility to Christ. We are in the midst of that hostility today.

But the text introduces us to a spiritual contrast to the day of the cross. More than once the phrase, "The day of Jesus Christ," is repeated. The consummation of realization of that day of Jesus is the one far off event toward which the centuries run. From the hour of the ascension with the promise of the return the church began to look forward to the restoration of all things, at which time there was promise that Christ should appear again without sin unto salvation to those who look for His appearance. From that moment this promise took on the character of the great hope, the supreme and compelling anticipation. The "restoration" became a passion of desire for the church.

What the restoration of Charles the Second to the throne of England meant, what the return of the Bourbons to power under Louis the Eighteenth in 1814-1815 signified in these nations, the restoration of all things signifies to the Christian church in that that significance is deepened and broadened and lengthened and heightened and ten thousand times multiplied. Prior to the World War Germany lived in anticipation of "der tag." Every avenue of approach to German lines emphasized the significance, the glory, the promise of **the day.** Philosophy, militarism, the schools, lecturers, statesmanship and politics, every branch of public service, every aspiration of private and public ambition combined to exalt ideals and dramatize **the day.**

So it was with Israel after the revolution under Absalom. The one complaint that David, exiled king, made to Judah was, "Why are ye the last to bring the king back?" What David had expected of every loyal Jew, passionate yearning to restore the dynasty of the chosen of the Lord, multiplied a hundred-fold, is the natural expression of the desire of every Christian concerning the return of Christ and the restoration of all things.

It is significant that in this letter to the colony of Heaven in Philippi, a colony of Rome, the day of Jesus Christ is thrust forward at once into the foreground. Caesar is upon the throne of the world, but Christ is to supersede Caesar. Caiaphas is the high priest of his people Israel, but Christ is to supersede Caiaphas as the High Priest of humanity.

Now darkness is having its day, for the whole world lieth in the evil one. Then Christ is to have his day when death and darkness and disaster are all to be banished from the experience of mankind. In this fact the heart of humanity's hope lies. There is no other ray of light, no other voice of promise upon the horizon of human history in the making.

A Day of Change.

But the day of Jesus Christ is to be the day of many accomplished changes. There is to be a new heaven, and a new earth wherein dwelleth righteousness. Satan will be bound and cast into the bottomless pit. The dead will be raised incorruptible. Christ will be King over the nation. Antichrist will be slain and lawlessness will cease. The dominion of darkness will be destroyed and Christ triumphant over the principalities and powers will have the preeminence over all things in heaven and in earth. What a day to contemplate! The kingdom of the heavens a reality in the nations of the earth who are to bring all their glory and dominion and power and lay them as a tribute of love and allegiance at the feet of Christ, King of kings and Lord of lords.

What Now for Us?

What shall the church be and do in the period at interim between the promise and the fulfillment of the return?

Some say that this anticipation of the return and reigning Christ is an Utopian dream. It lies in an impossible future. Aye, but it can be made a great motivating power in human thought and character.

It is said that one day Napoleon, being in danger from a frightened horse which he rode, was rescued from that danger by the very prompt service of a soldier. In gratitude to the soldier Napoleon saluted him and said, "Thank you, Captain." Instantly the soldier by the one word of his supreme commander was snapped out of the consciousness of a private into the consciousness of an official. "What company, Sire?", said he.

Something like that is the spiritual effect of a faith in the Day of Jesus Christ and the return of Christ for the Great Day. A conviction of the truth of that divine promise that Christ is to descend from heaven with the shout of an archangel and the trump of God is designed to snap every Christian out of his vain manner of living handed down from his fathers, out of the purposeless, defeated life so many live, into the Kingdom consciousness of a militant enthusiasm of Christ.

It was my privilege recently to attend as guest a banquet given in honor of the Chief Justice of the Irish Free State. What impressed me most in the company of distinguished Irish-Americans assembled to honor the Chief Justice was the militant Irish spirit. The atmosphere of the meeting was pregnant with that spirit. The hopes, the ambitions, the struggles, the losses and gains, the defeats and achievements of a half a millennium of time found voice in those who spoke. And now after that half a millennium the State has emerged out of its state of political thraldom into the light of the Irish day of national independence and integrity.

So with the Church centuries come and go, millenniums multiply, the workers die, the work goes on.

"His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

After the waiting and the wearying it is victory. My point is that the church should now in all its struggles maintain by the anticipations of faith, the atmosphere of victory. That is the very atmosphere of Paul's letter to the Philippian Church. Here the Day of Jesus Christ is introduced, and about that day as revealed in the purposes of the Apostle, gather the sentiments, the convictions, the activities of the church whose heart rests in the hands of her returning Lord.

Fellowship in Furtherance of the Gospel.

Paul, who writes to the Philippian Church, calls himself in the letter to the Romans a bondservant of Jesus Christ, called an apostle, separated unto the Gospel. Here is the personal relation, the official status and the designated service of this greatest of all the apostles of the church and of those who have accepted his thought for their own and succeeding centuries. For the gospel Paul surrenders everything. "For Christ he counts everything but loss." He suffers the loss of all things.

But significantly in this letter to the Philippian Church he associates the church with himself. It is to have fellowship with him. In furtherance of the gospel. The church has a right and an imperative duty to share the minister's vision; his passion and purpose; his prayers and labors; his burdens; his agony of spirit; his favor and his reproach. The church is of necessity identified with the preacher, who is, in his office of minister, the voice of the church. It is through his lips that the church makes vocal its faith in the competence of the divine message to the world about, and the giving of the divine invitation to those who have need. Thus Paul writes to the church at Philippi that "both in my bonds and in my defense of the gospel, you are partakers with me of grace."

The Christian's Manner of Life.

He exhorts church members to behave as citizens worthy of the gospel of Christ. The Authorized Version translates it : "Let your manner of life be worthy of the gospel." Coupling the two together—"Behave as citizens worthy of the gospel by letting your manner of life be worthy of the gospel"—he proceeds to enumerate in great detail the conduct which was to characterize that manner of life which is worthy of the gospel. Let your life abound more and more in knowledge and in all discernment. They are to have the wisdom of serpents, and be as harmless as doves. They are not to entangle themselves with any alliances or institutions, so that they may approve the things that are excellent, as for instance in dress, customs, in social standards, in political institutions, enterprises and ambitions. They are to

be sincere and void of offense and filled with the fruits of righteousness. Intensely practical all that. Concrete illustrations of the spirit of holiness in action in social and political contacts. Here is direct application of the Master's warning that in the last great day in which rewards are determined He will say to those who appear before Him: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." Here is the giving of the cup of cold water for the thirsty, food for the hungry, clothing for the naked and fellowship and comfort for the lonely and the imprisoned. The kindness of human interest for the outcast and downcast.

An illustration of the impression made by the earliest Christians on the surrounding paganism lies in the fact that they even say: "Behold how these Christians love one another." Of some in the earliest days it is said: "They took knowledge of them that they had been with Jesus." Here was a divine quality of life begun through divine association finding expression in the manner of life. Like the face of Moses which shone all unwittingly to him, but with a shock and realization to Israel, so the faces of those who find fellowship with Christ become translating, mediums of the heavenly glory to a world stumbling in the darkness of sin and superstition. Thus Paul writes to the church at Corinth: "But we all with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory."

For himself he said: "Henceforth let no man trouble me. I bear in my body the marks of Jesus."

Thus the Christian must be delivered from that vain manner of life handed down from our fathers. How shall it be accomplished? Interest yourself in the ministry of the great hurt of the world. There are troubled hearts to whom you may bring peace, sorrowful spirits which you may comfort, impossible perplexities and distresses waiting to be guided into the light and truth. There are burdened ones who must find someone to lighten the burden under which they stagger, lest they be crushed into an unending despair. When one's hands find the worthy Christian task; when one's mind is filled with a holy passion and sealed for Christ in the service of his fellows; when one's heart throbs with appeals of a needy world groping toward the light and groaning under its burdens and travails, things will pass away in the consciousness that for the Christian, life is real, life is earnest and the grave is not its goal.

The International Union of Gospel Missions

By REV. EVERSON R. MacKINNEY,
Field Secretary International Union of Gospel Missions

This(now) great organization was founded in 1913 by twenty-nine rescue mission people. Less than ten of them are with us now.

The principal objects for which the corporation was formed are fellowship and cooperation with all those who are engaged or interested in gospel missions and other rescue work throughout the United States and other lands in the mutual advancement of the cause of our Lord Jesus Christ. It may be more explicitly stated thus: "To raise the grade of missions, to discourage fanaticism, to encourage the smaller missions, to form new missions where needed and possible, and to exalt Jesus as Savior of the weakest and worst soul and body for time and eternity."

The word "International" takes in Canada and the United States. The "Union" is formed of about two hundred rescue missions. The word "Gospel" indicates the one theme of every mission in our I. U. G. M.

During the years 1924-1928 the work of the field secretaries was launched. This project was envisioned and executed while Rev. W. E. Paul, D.D., was president.

There are two field secretaries now in the work, J. Arthur Schlicter, of the Philadelphia district, and Everson R. MacKinney in the Chicago and Northwest districts. The plan is to place more field men until we have one in each of the ten districts of the United States and as many as are needed in Canada.

The Annual I. U. G. M. Convention is held in May of each year and is a time of marked fellowship and inspiration.

Each mission in the I. U. G. M. is an independent unit under the local control of a board of directors from the various evangelical denominations. Each mission is independent and is absolutely free to work out its own plans, the I. U. G. M. having no authority whatsoever over the local missions. Our missions having no membership precludes

the I. U. G. M. from becoming "just another denomination," as one man feared.

The I. U .G. M. has accomplished much and has a future "as bright as the promises of God."

"How can I, a mission worker, become a member?" Ask for one of our application cards, secure two superintendents of missions who have been members at least one year as sponsors, and pay three dollars and send it to Clemme Ellis White. We welcome new members for the help our I. U. G. M. can give them.

The Knocking Stranger

By REV. FRANK A. MILLER, D.D.,
Worker for Boys and Girls in This Land

Today I want to show you how God so loved the world that after we had broken His law, He sent Jesus to die in our stead, and how He stands at the door of our lives, waiting to come in and dwell with us. In Rev. 3:20 Jesus says: "Behold I stand at the door and knock." Repeat it with me, again. While we sing "The Sweet Bye and Bye," I will draw in blue the two wonderful mountains of the Bible, Sinai and Calvary. Beneath Sinai the white tents of Israel, and near Calvary, the walls of Jerusalem. At Sinai God told Moses if the people would wash their clothes and put away their sins, He would come down and speak to them (Ex. 19:10-19; 20:1-23). As they stood in the door of their tents, a dark cloud covered Mt. Sinai and there was thunder and lightning, and God spoke with a voice and said: "Thou shalt have no other gods before me." Repeat it. "Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy, thou shalt not steal, thou shalt not commit adultery, honor thy Father and thy Mother." The people were frightened and asked Moses to go and speak to God, lest they perish. Moses went up into Sinai with two tables of stone, and God wrote the ten commandments on the tables with His finger, as Moses was with Him in the dark cloud forty days and nights. The people thought he was dead and made them a golden calf, and were dancing around it when Moses came down from the mountain. God's wrath fell upon them and thousands died as they had broken God's law. (Read Deut. 5:9). From that time down through all the years men have been breaking God's law, swearing, lying, stealing, committing adultery, breaking the Sabbath, and disobeying parents. But God loved us and sent the prophets to tell us of a coming Savior, who would write His law on our hearts. —Jer. 31:33.

The Story of Bethlehem

I want to draw this rainbow (blue—yellow—red) from Sinai to Calvary, to show you how all through the hundreds of years, God sent His prophets to tell us how Jesus our Savior would come. In Numbers 24:17 we are told 1400 years before Christ came that a STAR would appear in the heavens. The wise men watched for centuries, when all at once that star shone bright in the heavens. The wise men came

to Jerusalem and asked where the Savior was born. They told them in Bethlehem, as Micah 5:2 had said so, 700 years before. The wise men started toward Bethlehem, and the STAR went before them. While they went on their way, angels appeared to the shepherds keeping their flocks on the plains of Bethlehem, and a light from heaven shone round about them. They were frightened, but the angels said, "Fear not, there is born to you in the city of David a Savior, and ye shall find him in baby clothes lying in a MANGER." The shepherds hurried to Bethlehem, as the star led the wise men down the street to a stable, where Jesus lay in a manger. The wise men brought gifts of gold, frankincense and myrrh, and the shepherds brought lambs for sacrifice, and all knelt at the feet of this wonderful Christ-Child; showing that rich and poor, learned and ignorant would some time bow at His feet. "As I live, saith the Lord, every knee shall bow, and every tongue shall confess that Jesus is Lord, to the glory of God the Father."—Phil. 2:10-11.

The Crucifixion of Christ

When Jesus was 30 years old, He was baptized, and a light shone upon Him, a voice from heaven said, "This is my beloved Son, in whom I am well pleased," and the Holy Spirit like a dove came upon Him, sanctifying His humanity to the priestly office. Then He began to preach, "Repent ye, for the Kingdom of Heaven is at hand." He told them of their sins, and they hated Him, and hired Judas to betray Him in the garden where He went to pray. The mob bound Jesus, and led Him into Jerusalem to the High Priest. As they questioned Him Jesus was silent. "As a lamb led to the slaughter, and a sheep before her shearers is dumb."—Isa. 53:7. At last the priest asked, "Art thou the Son of God?" Jesus said, "I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the priest rent his clothes and said, "He is guilty of death." He was taken before Pilate the Governor, and he brought Jesus forth wearing a crown of thorns, and they cried: "Crucify Him." Pilate washed his hands and said, "I am innocent of His blood—crucify Him!" They laid Jesus on the cross and drove the nails through His hands, as He said, "Father, forgive them." One of the thieves at His left reviled Him, but the other said, "Lord, remember me when thou comest into thy kingdom," and Jesus said, "Today thou shalt be with me in paradise." Jesus hung suffering six hours, and died. They took Him down and laid Him in Joseph's tomb, and on the third morning an angel rolled away the stone and JESUS AROSE FROM THE DEAD. Now Jesus stands at your heart's door and knocks. Will you let Him in? Say, "COME IN, MY LORD," and when you come to the

gates of Heaven, He will say, "COME IN, MY CHILD." But if you reject Him here, He will say, "Depart from Me, I know you not," when you knock at the beautiful gate.—Luke 13:24-25.

STORY: Little Lottie Losie, of Galesburg, Illinois, opened her heart to Jesus at 8, entered the church at 9, and Jesus opened heaven's gate to her at 10. As she was dying she asked her mother to send all her money to the missionaries that they may tell the children of Jesus. Oh, Mama, He is so beautiful, and I am going to live with Him. Don't cry, mama, good bye." And she was with Christ. Will you open your heart to Jesus today? Let us pray.

Things Needful

By REV. O. A. NEWLIN, D.D.,
Evangelist

The transforming of a sinning man into a Christian is a definite and specific work of grace, always accompanied with very definite steps on the part of that individual. Such a momentous act will not admit of generalities on the part of man. Nicodemus may marvel at the new birth, but its necessity is stressed by Jesus. The rich young inquirer may be turned away from following Him, but Jesus is careful to say, "One thing thou lackest." While with his friends in Bethany He said to Martha, "One thing is needful of thee." It is of some of the essential one things I am to speak.

I—Recognize the Universal God.

Disbelief in the existence of God is almost passed from the earth. In this enlightened day a rational man is constrained to believe in God as the father of the human race. There are, however, those who would localize Him as did the Syrians under Benhadad as recorded in the twentieth chapter of First Kings. The Syrians believed in Israel's God or as they thought "gods", but localized them and ascribed them as the gods of the hills. They had tried to subdue Israel, but were themselves slaughtered in battle. They accounted for this defeat by their having pitched the battle in the hills, hence had not only Israel but also Israel's gods to contend with. The battle was again launched but this time in the valleys, thinking Israel would be defeated easily here since she would not have the aid of her gods.

The inspired record is that "Israel pitched before them like two little flocks of kids; but the Syrians filled the country." Not an inviting battle to enter until we read, "There came a man of God and spake unto the king of Israel, and said, Thus saith the Lord, because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord." The slaughter of the Syrians was even greater in the valleys than it had been in the hills, and they learned that God could not be localized.

Who does not recognize that the Lord is God, but there are not a few who think of Him in a localized or limited way. They say He is the God of religion, but not of business, of Christianity but not politics. He is the God of the Bible and of prayer, He is the God of

the pulpit and of preaching, He is the God of the Scriptures and the Sabbath, He is the God of heaven and perhaps of Lent, and that if you get mixed up with religion you are pitching your battle in God's territory and will have Him to reckon with, but that if you remain from these hills and pitch your battles in the valleys, you may do anything in politics, business and pleasure and never have to encounter God unless you enter the hills of things religious.

It is a needful thing to learn that the Lord is not only God of the Scriptures but also of the merchant's ledger. He is as much the God of the pew as of the pulpit, as much the God of the shop as of the sanctuary, as much the God of the coal mine as of the Holy Temple. God cannot be localized, He must be reckoned with in all of life's experiences and He is ever ready to lead and bless men in every hour of need. He who clothes the lily more gloriously than a Solomon and notes the sparrow's fall, tints the blade of grass and numbers the hairs of your head is to be depended upon and must be accounted to in all the realms of human thought, body and spirit.

II.—Experience Regeneration.

Equal to the confusion of those who would localize God is fallacy of those who would substitute reformation for regeneration. Reformation is not an experience, it is an attainment. Regeneration is not an attainment, it is an experience. The one is man-made, the other God-breathed. Regeneration may effect reformation and will when a reformation is needed, but reformation cannot effect regeneration; it may accompany it, but cannot beget it. Reformation is an honest attempt to make the future better than the past has been, regeneration reaches back and wipes out the sin of the past and gives the grace to assure a meritorious future. Reformation is the painting of the old pump at a polluted well. Regeneration is the purifying of the water in the well and the placing of a new pump for the old. Reformation is the resolving to pay cash for what you buy from now on instead of having it charged as in the past; regeneration settles the old account as well as provides for the future.

Not all men need reforming, but all need regenerating. Nicodemus was in no known need of reformation,but he had the universal need of regeneration. If the enemy of our souls can blind us to our sense of need as to regeneration, he is quite willing that we might reform ever so much. A citizen who commits murder might reform and live as exemplary as a citizen of the millennium, but that would not atone for his crime of taking life. Only the efficacious blood of Jesus can expunge the guilt against us all and make our record as white as snow. If reformation alone could save from sin, there had been no

necessity for Jesus to die. For men could reform without, and did before His death. But regeneration is quite impossible aside from the death of Jesus, and it is wholly essential to our preparation for heaven. Reformation is commendable but inadequate, regeneration is both efficient and desirable. The need for regeneration is universal, it is available alike for all, both of which facts are proven in the record of Nicodemus and Magdalene. Experience regeneration and reformation will care for itself.

III.—Give Full Allegiance to Christ.

Jesus did not say, "He that is not for me is against me," He said, "He that is not with me is against me." Few men can be found who are not for Christ, but of these, many are not with Him. The masses are for the Church, for Christianity, for the Bible, and many must think that is equivalent to being with these things of proven worth. Christianity has gotten for itself a good name; all men are for it. They want a Christian land for their homes, a Bible for their houses, a Sunday school for their children, a Christian burial for their dead and a saint for their mother. They are for it all, but, alas, many of them are not with it all. It would be a happy day if the many who are for the church would become one with the church, if those who are for Christ would give Him full allegiance.

You can be for Christ and very much against Him; if you are only for Him you are decidedly and necessarily against Him. What man could be more truly for Christ than was Pilate, mind you, I did not say with Him, but for Him? Pilate is typical of the man who is only for Christ and consequently against Him. Pilate wanted to release Christ; he found no fault in Him and so argued with the insistent accusers. It must be admitted he was out and out for Christ, but he was with Caesar, and being only for Christ he was at the same time entirely against Him. That is the position of those who are only for Him. However much you may commend Him, however loud your praise of Him and His gospel, if you are not with Him in fullest allegiance He declares you are against Him. This is an essential much in need of emphasis, and if grasped and acted upon by those who stand in need of it would sweep many into the fold of our Lord.

What a trinity of the devil's delusions! A belief in God but of a limited and localized God, from whom man may draw aside and act independent of so long as he does not take to things specifically religious; a recognized sense of moral delinquency but only such as may be quite amended by pulling at one's own boot straps to lift himself into God's favor through the door of reformation and moral improvement; an appreciation of all holy agencies and an open avowal of their

worth, quite satisfied in being for them, as if smelling food were as good for the hungry man as eating. My unsaved friend, these are not all of the needful things, but all these things are needful. These are mentioned because so many are deceived by them. Make your God of the hills the God of the valleys also for He is All in All. Your Reformation is splendid but regeneration is necessary, your being for Christ is popular, your being with Christ is pious. Settle these issues and you become a child of Grace, trifle with them and you will become confirmed in your confusion.

The Land No Longer Desolate

By REV. ELIAS NEWMAN, D.D.
Traveler in Bible Lands

I want to speak this afternoon about a land, not the smallest upon the face of the earth, but one of the smallest, a land not as big as the state of Vermont as far as its present boundaries are concerned, but a land commanding an interest quite out of proportion to its size. This is due in the first place to its connection with the Bible, the source and inspiration of our religious faith.

In the second place it is due to the fact that Palestine, with ancient Greece and Imperial Rome, is universally recognized as the source of our civilization. Over its hills and valleys and plains, the leading nations of past and present have fought many of the greatest battles of history.

In the third place it is owing to the fact that at the present time the land is going through a tremendous transformation due to the renewed interest awakened in behalf of it by the Jewish people, who are making tremendous sacrifices for its rejuvenation.

A few years ago, the late Sir Frederick Treves, Physician to His Majesty, King George V., wrote a book on Palestine entitled "The Land Called Desolate." It was beautifully written and described that great man's experiences as he wandered about the country, but nevertheless it was a most discouraging work as it gave a vivid picture of the desolation and death abounding on all sides in the land of the Turk. That book is now greatly out of date as are all books that have ever been written on Palestine, including the various guide books that have been published from time to time. There is only one book, an old book, that is up to date in its description of Palestine and that is the Bible. The prophets of Israel who vividly described the coming desolation, for it was still future as far as they were concerned, also gave a realistic picture of the restoration of that land.

Since the close of the World War about 150,000 Jews have emigrated into Palestine, and together with 40,000 that were residents, make a total population of nearly 200,000.

In 1922 they came in at the rate of 675 per month. In 1923 at the rate of 666 per month. In 1924 at the rate of 1,129 per month, and in 1925 at the rate of 2,887 per month. In 1926 came the great crisis when more Jews entered than the land was prepared for and for economic reasons the government had to stop immigration. Conditions

are much better today and the ban on immigration has been lifted so that today the Jews are returning at the rate of 350 per month.

Since 1921 the Zionist organization has spent over 15,000,000 dollars on Palestine. Jews own today about 300,000 acres of land in Palestine and have invested over $1,000,000 in agriculture.

In 1925 there were 16,000 Jewish working men in Palestine. Of that number 6,000 were engaged in agriculture, 4,783 were employed on public works and in building construction, 4,070 were engaged in transportation, 1,040 were workers in factories at Tel Aviv and Haifa, and between 2,500 and 3,000 men were laborers at Jewish colonies.

On December 31, 1924, the General Federation of Jewish Labour in Palestine had 14,835 members, but there are many more today, and I have been unable to get the latest statistics.

Complete statistics of the amount of money invested in Palestine by Jews have not been available, but in July, 1925, it was estimated that $10,000,000 had been invested by Jews in Palestine industries.

During 1924-25 Jewish immigrants had brought into the land $2,500,000.

During 1926 several new banks were registered with the government; one conducted by the Polish Jews and called Erez-Israel-Poland Bank with a capital of $50,000.

Scientists who have studied and investigated the mineral deposits of the Dead Sea estimate its value in billions of dollars and when developed and exploited will make Palestine the richest country in the world, not excepting America. Palestine has been dead; dead spiritually and physically, but Palestine is no longer dead physically. The land possesses a wonderful climate, or as one has said, "a continent of climates." You will find every climate from the tropical of one end of the Jordan valley to the cold Alpine of the other end. At one end palms, figs, dates, bananas and oranges, at the other end pines, cypresses, firs, and cedars.

Get to the top of Carmel and there you get a wonderful sight of the variations of that most wonderful land—the sands and palms of the coast; the golden wheat fields of Esdraelon; the oaks and sycamores of Galilee; the pines, the peaks, the snow of the grey-beard Hermon and the heights of the Lebanon and Anti-Lebanon in the reclining distance. You will be surprised and astonished at the close proximity of all of this variation of colour, climate, life and beauty.

The most beautiful flowers in all the world can be seen in the Holy Land in the spring time after the rainy season has closed.

Archaeologists at work in different parts of the country have unearthed the most wonderful relics of the past. Go to what a few months ago was a shallow mound and now has been identified as ancient

Beisan and you will see what I saw, a whole gallery of ancient cities one on top of the other, revealing ages of civilization, that have come and gone.

The work of excavation is going on all over the land and there is a great store of discovery yet to be made by the patient and hard-plodding archaeologist. Many an apparently modern site covered by a dirty Arab village conceals untold wealth and antiquity that needs only the spade and ax of the modern scientist to reveal its worth and treasure.

One of the spots, and I believe the most beautiful place in all the earth, and when I say this I have the recollection of many places that I have seen in different parts of the world. I once thought the lakes and mountains of Scotland the most beautiful scenery in all the world, especially the region of the Trossachs near Oban or Callendar, but I had not yet walked upon the shores of Galilee.

If you go to Palestine, take my tip—do not join a cruise, for if you do you will come back home disgusted, disappointed and very sad. Most of the agencies conducting these tours do so from a mere financial interest. Their conductors are "blind leaders of the blind" and you will agree with Dr. Fosdick that the typical cruise ship is "an abomination." Jerusalem was once a den of Jewish thieves and is now a far larger den of Moslem and Christian thieves. The so-called Holy Places you will want to run away from. Most of them, in past nearly all of them, have been invented to deceive, delude and rob the gullible travelers from Europe or America. You will want to escape from Jerusalem as fast as your feet will carry you, unless you are wise enough to get into touch with some sensible missionary or resident who will show you things worth while in the new development of the city.

Galilee is altogether different. Here you will want to spend hours, days, and you will never tire of it, if you spend months at its side. No wonder Jesus loved to spend so much of His earthly time around this remarkable little piece of water called a lake.

The scenery as it presents itself from the house top of any one of the many homes in Tiberias, which hugs its side, is wonderful; behind you the hills of Judea, in front of you the azure blue waters of the lake, and right across the mountains of Transjordan with Nebo in the center. North you see the remains of Capernaum and Bethsaida and glorious, mighty old Hermon with his white beard of snow in the far distance, the crowning glory of all Lebanon.

There is a peaceful quietness all around that not only impresses you but takes possession of your very being. You get thoughtful and meditative, and if you are a Christian you will want to think of Jesus.

You will no doubt pull out your testament from the pocket in which it has been resting. And you will love to read of Him who too loved this spot and did so much of His work around the shores of the lake that you are now gazing upon.

The whole atmosphere will grip you and you will no longer wonder why Jesus loved to be there.

Galilee is real, just as real as it was in the past centuries; the same mountains surround it; the cloudless sky above it is the same that Jesus saw; the waters are identically the waters that He loved to sail over. As you linger in thought and meditate upon the innumerable incidents connected with the earthly life of the Master you love, you will receive a new vision of possibilities and will not leave before reconsecrating your life and ambitions and laying your talents upon the altar of His love.

We are living in wonderful times, an age of Demorcacy, but at the same time a period of Autocracy. An age of all manner of combinations and united human effort, but at the same time a period of anarchy and individualism of the most extravagant kind. An age of Nationalism but at the same time there never was an age when Internationalism played a greater role.

Out of the chaos caused by the late Great War, a new word has come to us and it has come to stay—the word "self-determination."

Our Jewish people have caught hold of the word and are making much of it. They have pleaded for a long time to be given a chance to redeem their old land that had lain waste for centuries till under old Turkish rule it became practically an Arabian dunghill, and wherever one went in Palestine, desolation, the dreary desolation of the ages, stood before our gaze.

In God's providence, the nations of the earth in due course decided to give Israel a chance and thousands have taken the opportunity of leaving Europe and the New World for the Land of their Fathers.

They have come faster than the present available accommodation provided for. But the economic crisis is passing and room being made for thousands more to come.

Palestine is no longer a land of desolation, the flowers are blooming; the rose of Sharon and the lily of the valley are again to be seen in all their magnificent glory. Disease and plague are being driven out of the land by modern scientific methods. Education of the highest form is being given in the numerous schools and colleges established by the Zionists, and ignorance will no longer be a blissful state in the New Land of Palestine.

In Palestine you may see the old Biblical sites, fraudulent sites

of Romanism and the new colonies and cities springing up all over the land. The tourists, and you will pardon me for referring to this again, who come to Palestine from the most modern sections of the Occident are generally disgusted with what they see.

But this is the fault of the tourist agencies and their most ignorant guides who know nothing of Biblical interest and less of the remarkable developments taking place. Some of them are even Anti-Semetic who purposely endeavor to keep the visitors from seeing anything of Jewish achievement. All that these tourists see is ugly towns and villages, streets littered with rubbish and filth, etc. This is old Palestine of the desolation period of foul odors, dark, narrow and labyrinth and tunnel-like alleys. This is the Palestine of the Old Turk and the lazy squatting Arab. It is not the new Palestine.

As Hebrew-Christians our interest in Palestine is two-fold:

First, we are interested in the land, our people's land.

Second, it is still the Land of the Lord—"Immanuel's Land."

We are particularly interested in the different sites shown to travelers which usually try the heart and patience of the reverent tourist.

The inmost charm of Palestine, the secret of joy above all else, the reason for the journeys which men have made and will make to this land, is because it is the Holy Land above all others; and it is holy supremely because men see Jesus there.

Laudable as are the past endeavors, achievements and the future aspirations of Jewish Nationalism in Palestine, yet there is a gap, the lack of true spiritual insight, and the gap can be filled only by a true appreciation of the claims of our divine Redeemer, Jesus, the Messiah of Israel.

For David's sake, some, no doubt, would visit the rough and sometimes wild sheep walks of Judea, and the hills roundabout Jerusalem of which he sang, as some go to the shores glorified by Homer. Because of Solomon, the Temple-builder, and Isaiah, the spokesman of his people's welfare, and Paul, the voice of a silenced master in writing that cannot perish, some would go to that wasted land, now being restored, as some go to that other little country, now spent and ruin-covered, where Pericles built and Demosthenes spoke and Plato wrote when Socrates was dead!

Because of Jesus, numberless hearts turn to Palestine as to no other land on earth. Greece has no match for Him. Italy has no name which does not pale beside His. Palestine is supreme because it had Him.

As one wanders about the land, over the slopes of Nazareth it may be, or the heights of Olivet; in the fields of Bethlehem or in the garden of Gethsemane we cannot avoid a rich feeling of His presence.

Our Jewish people are finding this out. Nationalism without spiritual insight is dissatisfying and disheartening and so, many Jews are studying Jesus.

A Jew once came to me in Damascus and wanted to buy a New Testament. He said it was the best guide to Palestine. Another Jew came to me and brought a copy of the New Testament in five different languages—Hebrew, Arabic, English, Spanish and French; he was going to make a thorough study of the book.

I have had ample opportunity of seeing the wonderful work going on all over Palestine as I have gone into the cities and colonies with Brother Robold and other workers. I have preached to crowds of Jews in Haifa that have filled the hall to the walls, with eager and respectful listeners.

The same was true of our work in Damascus, our two Jewish schools were filled with 500 Jewish children, our night school had over 200 Jewish young men coming for instruction. At our weekly lantern services we got as many as 500 who came to listen to the proclamation of the Gospel.

Everywhere in Palestine, Syria, and Mesopotamia the Jews are hungering after just that message that we Hebrew-Christians can give them.

Nationalism, self-determination, Zionism or any other panacea for Israel's woes will fail without the message of the cross, without the Gospel of the Crucified and Risen Christ.

Christian Stewardship

By REV. J. WESLEY OBORN
Stewardship Evangelist

There is hardly any subject which is receiving more attention today than "Christian Stewardship." There are probably more leaflets written, books printed and sermons preached on this subject than any other before the Protestant Church. About forty of our leading denominations in the United States and Canada have banded together under "The United Stewardship Council," which Council meets about twice a year to discuss the various phases of "Stewardship."

"Christian Stewardship" has taken the place of "Christian Consecration"of a generation ago. About the only difference is that Christian Stewardship places greater stress upon the obtaining, possession and use of material goods than was used under Christian Consecration. In the early years of my ministry I met many Christians who professed a high degree of "consecration," but you could not squeeze a dollar a year out of them to carry the Gospel to the ends of the earth. They believed that there was but little or no connection between Christian experience and the giving of money, so it was no uncommon thing for them to say: "Our pastor should preach the Gospel and leave money matters alone."

There is no subject of more vital importance to the minister and the church than Christian Stewardship as it deals with the use of money. I believe that I am safe in saying that about one-half of the pastors who move would not do so if the church had a more satisfactory financial program. It is no uncommon thing to hear a church official say: "If we had a more popular pastor we would not have so much trouble to raise his salary." Multitudes of churches make the pastor their "financial scapegoat." They place their financial sins upon his back and send him away, but find very little relief in the new pastor, because they use the same old financial program.

A short time ago I was invited to speak to the Official Board of one of our large churches in an eastern city. When I arrived they came to me and said: "We are very sorry to take any of the time this evening, but there is a very important business matter which must be settled before you speak." I told them to go ahead, then, for an hour I sat there and listened to them wrangling over how they could stop a growing financial deficit in their current expenses. Some very uncomplimentary statements were made regarding the lack of

financial responsibility borne by a large part of their membership. I presume that the various members of the Board would have claimed that they were only "righteously indignant," but their faces got about as red as a turkey-gobbler's head as they poured out their indignation. Finally, a man pointed to an elderly gentleman sitting on the front seat and said: "Here is Brother A. He has been on this Board for fifteen years and has not said a word tonight. It may be that he can tell us how to solve this problem." A young man, who evidently had not been on the Board very long, looked around and with a sneer on his face, said: "Can it be possible that a man can be on this Board for fifteen years and not backslide?"

The way the finances are managed in the average church, the "Official Board is not a means of grace, to help a man on to God." A few months ago the pastors of a couple of churches in one of our large western cities wanted me to help them in Stewardship campaigns. I thought all the arrangements were satisfactorily made, then I received a letter from one of them, saying: "We have decided that the time set for our stewardship campaigns is inopportune. We are approaching the end of the conference year, and must put on our annual spasm to bring up the current expenses and benevolences. It will be necessary to postpone our plans." The average Official Board is largely a "squeeze machine." At the beginning of the year they try to squeeze enough pledges out of the membership to cover the current expenses and benevolences, then near the close of the year they try to squeeze out the unpaid pledge money. Wherever they use the squeeze method they usually get about as much "squeal" as money. The delinquents "squeal" about the church in general and the pastor in particular. If you happen around about that time, and judge from the noises made, you are likely to conclude that the church is about as much of a "pen" as a "fold." It reminds one of a story told by Mr. Spurgeon in his "Stories of John Plowman," of a farmer who went out to shear his sow, and got lots of squeal, but little wool."

If you will study the Official Board of the Pentecostal Church you will find that it was "a means of grace" to be a member of that Board. When a man was appointed on that Board, it was no uncommon thing to find him, a little later, off preaching somewhere. You pastors have not been troubled greatly that way with your official brethren. It was not the duty of the members of that first Official Board to go out and raise money, but it was their duty to administer the money which the people placed upon the altar of the church.

The Ministers' Union in one of our western cities invited me to come and spend a couple of days in a union stewardship campaign. I accepted the invittaion, providing they would send me a survey of

some of their churches. They sent a survey of six churches, representing as many denominations. Nearly all of these surveys were signed by both the pastor and church treasurer. They reported 4,012 members in these six churches, and according to these reports just about one-half of the membership did not have the record of paying a cent last year to the current expenses or benevolences. In some of these surveys they claimed to report by families. In some of our large churches I have found as high as sixty percent of the membership without the record of having paid a cent during the whole year. A very large percentage pay only a nominal sum, while the burden of the church is often borne by about one-third of its membership.

It reminds one of the story of the little girl who stayed for the preaching services with her mother one Sunday morning. As they started home after the service, the mother was complaining about everything: The sermon was punk, the music was bum, the church was cold and the people were not sociable. Finally, the little girl looked up at her mother and said: "Well, ma! You could not expect to get much for a penny, could you?" We hear so much said about the loss of church members, and is it not true that the mass of these lost members are from this great class of non-contributors? "Where your treasure is there will your heart be also." People who pay but little or nothing to the support of the church are not likely to get much out of the church, or to have a very strong attachment for the church.

One of the first things a church member should be taught is financial responsibility. I ran across a church in Ohio where they had a couple of financial experts on the Official Board. The pastor and Board turned the whole financial program over to the direction of these men. They plainly announced that if anyone was able to pay, but would not, he was not wanted as a member of this church. When anyone joined this church, before he got out of the church building, he was presented with a card and asked to make his pledge to the support of the current expenses and benevolent work of the church. I presume that their membership did not grow as rapidly as some other churches, but they had less "dead wood," a higher average in giving and a more active membership than I have usually found, except where I have found a larger percentage of tithing stewards.

We have tried about every plan to finance the church which the human brain can conceive of. When I entered the ministry, we Methodists were depending largely upon the "quarterly collection" plan. Once a quarter the stewards would go around and collect what they could for the pastor's salary. If they succeeded in getting enough to pay it in full, the pastor was fortunate and happy, but if they did not,

the pastor was supposed to have grace enough to suffer the loss without complaining. Some very religious people had very meager ideas of their financial responsibility. I well remember one dear old lady who tried to convince me that twenty-five cents was "quarterage." When I protested that it was not, she replied: "Is not twenty-five cents a quarter?" Of course I had to acknowledge that it was. Then she said: "If twenty-five cents is a quarter, why isn't it quarterage? That's all I ever did pay." We smile at this old lady, but more than one-third of the membership of our churches pay less than twenty-five cents per year to the support of the church, according to the records.

Finally, someone conceived the idea of using envelopes and having the members pay each Sunday. This was a help, but it did not solve the financial troubles. It left the poor pastor to sweat and worry over the apportionment for benevolences. Then someone worked out the "duplex envelope," which was sure to meet all of these needs. It also was a help, but did not keep pace with the growing financial demands. Last of all, the "Every Member Canvass," or the "Annual Roll Call," was conceived of. This has been an improvement over the former plans, but most of you pastors will agree that it is not a howling success.

To meet the financial deficits all sorts of schemes have been resorted to. I am sure that you will all agree with me that chicken-pie and oyster-soup are the main standbys. In many churches they donate fifty cents worth of food, then pay thirty-five cents for the privilege of helping to eat it and think they are making money and doing God service. I know of one church in Ohio where they gave a big festival to raise the deficit on the pastor's salary. A prominent official was appointed to have charge of the lemonade stand. He selected some boys as assistants and called them together to complete arrangements. He told them, "Now all we will need is twenty-five pounds of sugar, a dozen lemons and six ounces of tartaric acid." One boy asked, "What are you going to do with the tartaric acid?" The official brother replied: "Why, we take a tub of water, cut up a few lemons to swim around and make it look nice, put in some tartaric acid, then sweeten it and sell it for lemonade. Just see how much money we can make by doing that." I am glad to say that that boy did not help to sell that kind of "lemonade." I ran across another church where they raffled off a quilt. I confess that I could have more respect for the Roman soldiers who sat at the foot of the cross and gambled for a garment of the Christ than for professed Christians who try to meet their financial obligations to the church by gambling.

I was told of a pastor in Kansas who claimed that he had a "magic pin" which would solve the financial troubles. I do not know how it

worked, but I venture that more than one person got stuck by it. Out in Illinois they told me of a church where they were having a fair and to stimulate the financial income they persuaded some of the good-looking young ladies to go behind a curtain and stick their bare toes out underneath. The men guessed whose toes they were; twenty-five cents a guess, and if they guessed correctly they got a kiss from the owner of the toes. The latest of all is the raising of silver foxes to support the church. I have not heard how any church has come out in this latest venture, but I am sure that it is just a "skin game." All of this in the name of the Christ who gave His all on the cross for us.

We have tried about everything else, now why not try God's plan? "All the tithe of the land, whether the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord."—Lev. 27:30. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts." —Mal. 3:10. "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. 23:23. The Bible never speaks of tithing except in approval. People who do not want to tithe criticize the plan. Their chief objection is that it is legalistic. If we reject everything which might be termed "legalistic", society, the church and the state would soon go to pieces. Others object to tithing because they claim it is a Jewish custom. True, the Jews did practice tithing, but they did not originate it. The Egyptians and Assyrians were tithing long before Jacob made his vow at Bethel to tithe. I grant that their ideas were crude, but everything has been crude in the beginning.

Some claim that we are not living under the law, but under grace: therefore, tithing is not binding upon us. All who claim this must acknowledge that to live under "grace" is broader and fuller than to live under the "law." If this be true, and the Jews paid a tithe besides giving thankofferings and peaceofferings, can the Christian do less? If everyone will give not less than a tithe, there can be no contention. There are a few people who claim that the tithe system is unjust, because the tithe of the man's income who receives a thousand dollars per year and has a family to support represents far more than the tithe on the same amount by the man who has no family to support. I grant it, but who ever said that the tithe is the maximum of Christian responsibility? The "tithe" is the minimum, while, "as God hath prospered you" is the maximum. To ask the poor man to give one-tenth of his income is no more unreasonable than to ask him to give one-seventh of his time.

The "tithe" is one-tenth of the "net," not of the "gross" income. This is one-tenth of the "net," not of the "gross" income. This is determined by deducting the cost of production from the income, but the living expenses come out of the nine-tenths after the tithe has been paid. I sometimes use a homely illustration, but one which will apply to every line of business. A farmer buys a pig for five dollars, and spends five dollars for feed, then sells the hog for thirty dollars. How much is his tithe? He deducts the price of the pig, and the price of the feed, from the sale price of the hog, which leaves twenty dollars; therefore, his tithe is two dollars. Suppose he kills the hog for family use, then what does he do? I asked a group of preachers in Ohio that question and one of them replied: "He gives his pastor a ham." That would be a quarter instead of a tithe. If he is a conscientious tither he will pay the two dollars tithe money, because we tithe our living just the same as any other income.

I have heard many rich and well-to-do people claim that tithing is a hardship on the poor, but they are usually the people who have had no experience with tithing and are trying to find some fault with the plan to hide behind. I acknowledge that tithing is sometimes a hardship. Personal experience has taught me that. Does "following Christ" mean the doing of those things only which are easy and pleasant? Would you say that a Christian should refrain from observing the Sabbath, or any other duty, if it proved a hardship? Our Lord never promised that the Christian life would be an easy one, but He did say: "He that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10:38. I have heard many poor people testify as to their personal experience in tithing, but have never heard them complain of the hardship being greater than the blessing derived thereby. One Sunday morning, after the service, the pastor called my attention to an old blind lady who was standing in the aisle at the rear of the auditorium, and said: "She is waiting to speak to you." As we started down the aisle he told me that she was an enthusiastic tither. As we shook hands, I asked: "How long have you been blind?" She replied: "Always." It seems that to have lived in total darkness would be sufficient sacrifice for anyone. I said: "Your pastor told me that you are a tither." She replied: "Oh, yes! I have been for a long time." I asked: "About how long?" She answered: "Ever since I have had an income: more than thirty years." I asked her: "Do you not find it a hardship to tithe your meager income?" I wish you could have seen her face, for it fairly shone as she replied: "A hardship! Why no, it is no hardship! It brings such rich blessings to my soul." Her income was a pension of one dollar per day. She had managed to buy a little cottage just back of the church, so it would

be convenient to attend the services, and there she lived on her meager income. She not only paid a tithe, but averaged fifteen cents per day, a tithe and a half, in contributions to the Lord's work and rejoiced over it. I will not say that you will get rich if you tithe, but it is the well-nigh universal testimony of those who practice tithing that the nine-tenths goes farther than the ten-tenths did before they became tithers. You can't figure this out with pencil and paper, because you cant' figure God's help that way.

I do not claim that "tithing" would cure all the ills of the church, but "Christian Stewardship," with all that is implied, would do so. Tithing is a big step in the right direction. Most people who take God into business partnership go farther and give Him a larger place in their lives. The greatest handicap of the average church is the financial one. The average Official Board spends about three-fourths of its time struggling with its financial problems and has but little time, strength or disposition left for spiritual work. Big endowments do not seem to remedy this evil, because endowments merely pay bills and relieve the individual member of a personal part in the responsibility, while tithing not only meets the financial obligations of the church but holds the individual interest and responsibility. I have made surveys of many churches and have found that the average tither pays about five times as much as the average non-tither to the current expenses and benevolences. Where twenty percent of the average membership is on the tithe list, that little group will pay more than fifty percent of the total budget.

I went to an industrial church in Pittsburgh to make a survey. The pastor objected, claiming that out of 571 members not more than a dozen families owned their homes, and that he had only forty tithers. All of these tithers were young people; some of them were in high school or college, while others were working in stores, offices or factories. I finally persuaded him to let me make the survey and we found that those forty young people were averaging $58.90 per year for the church budget, while the 531 non-tithers averaged only $9.12. I found a church in Kansas where 13 percent of the membership were enrolled as tithers, and more than 70 percent of that number were women and children, yet those tithers were paying over 36 percent of the church budget. In ten churches in Ohio and Pennsylvania, with a total membership of 7,537 and only 704 on their tithe lists, I found that that little group of less than ten percent paid 36 percent of their current expenses and 41 percent of their benevolences. If this little group of tithers should stop tithing and drop down to the average giving of the non-tithers in those churches it would cut over $35,000 from their budgets per year. If the 90 percent of members who are not tithers

would come up in their giving to the average of the tithers it would add over $345,000 per year to the budgets of these ten churches. If anyone doubts these figures let him make a survey of his own church.

I found a Baptist church in Indiana where they had been struggling for years to meet their bills and keep things going. They had a membership of 444, but resorted to about all sorts of schemes to raise their necessary funds. A new pastor accepted the call of this church, with the understanding that they would cut out church fairs and such things for raising money and put on a Stewardship program. The Official Board thought it would ruin them, but finally agreed to try it. In three years they made up a loss of 100 members caused by the shutting down of a big factory in the city and increased their membership by 18 percent. They secured 27 percent of their members as tithers and increased the giving of their membership 71 percent. Best of all was the spiritual life which came to this church. Before they put on the Stewardship program they claimed that they could not support a prayer meeting, but in less than three years after they started the Stewardship work they had a prayer meeting with an average attendance of 136. **Christian Stewardship** lifts the financial clouds and lets the spiritual sunshine in.

Why Was Jesus a Jew?

By REV. MAX I. REICH
Editor, Bible Teacher and Lecturer

It was necessary for the redemption of mankind that the greatest event on this planet—the Incarnation of the eternal Logos—the coming in human nature of the Son of God—should take place in the midst of Israel. The apostle, enumerating the outstanding marks of that nation, said: "Of whom as concerning the flesh, Christ came, Who is over all, God most blessed forever."

Now why did the wisdom of God select the Jewish people to render this service to mankind? They were, even in ancient times, unpopular and insignificant among the other nations. Egypt, Babylon, Greece, Rome easily overtopped them in all such achievements as have led to material progress. Imperial grandeur, art, science, literature, were not in the line of the Hebrews.

Yet God found among them certain qualities of greater value than these, which He needed for His purposes of blessing to mankind. Thus Jesus is unthinkable against any other background than the one furnished by the history and religion of the Jewish people.

(I) Let us then face the fact that in Israel alone could Jesus find a true knowledge of God. "In Judah is God known, and His name is great in Israel," said a psalmist; and here is seen the true glory of that small and unpopular people. It was not only that the Jew had learned to think of God in terms of Monotheism; he also felt that He was "the Living God"; in other words, that He was a "personality," a concept which pagan polytheism, or its opposite, pantheism, had made impossible. This personal God, Jesus came to reveal in the beauty and attractiveness of His holy Fatherland. The Jehovah God of Israel was fully declared by Him who is "the only begotten Son in the bosom of the Father." The teaching of Jesus confirmed and established once and for all the Old Testament revelation of God, clarifying and completing it. It was not by philosophical research that the Jews had arrived at their sublime vision of God; neither was it the result of a mental evolutionary process. It came by revelation. There were always receptive spirits among that strange people open for divine light, however dark and unresponsive the mass may have been and no better than the other Semites with their gross polytheism.

(II) Then, again, the Jews had a **truer estimate of Man** than that which prevailed in the pagan world. The Jew saw Man to be in the

divine image and after the divine likeness. He was of an immense value in the divine scheme of things because of this. The individual was not lost in the crowd; neither was he a mere means to an end, the glory of the class or of the state. A man, however lowly, is an end in himself, and it matters to God what kind of a man he is. This man Jesus came to redeem and regenerate. Jesus concentrated on, and cultivated, the individual man. He saw his worth and potentialities, even though he had become like a lost sheep, a lost coin, a lost son, such as the unsavory Zacchaeus, or the demonized Mary Magdelene. And the roots of this teaching are found in the Old Testament when it points out the importance and potentialities of the individual, tracing them back to the original image of the divine.

(III) The Jewish people were the one people of antiquity who sought after righteousness. The Greeks sought after wisdom, art, beauty, science. The Romans sought after world-dominion. The Jews sought God and the keeping of His commandments. In Israel alone ethics were felt to be an integral part of religion. Character, goodness, were to the pious Jew greater assets than power, wealth, wisdom, or the delights of this world. This search after goodness prepared the Jews for the coming of the Messiah whose name is "Jehovah Isidkenu,' the Lord our righteousness. For in their passionate cry for righteousness they discovered their own unrighteousness. They had become the people of the penitential psalms. The penitence of the psalms is the penitence of seekers after heart-purity, after communion with God in holiness. And it was to such self-confessed sinners that Jesus came, as the One who could bring them into acceptance with God and introduce them into the kingdom of righteousness, peace, and joy in the Holy Ghost.

(IV) The Jew also had a divine history, a history in which the redemptive acts of God were recorded. History, to an Israelite, was no mere sequence of events, but the working out of a divine plan. He saw God's hand in history. And moreover he perceived that life does not revolve in immense cycles, as heathen dreamers imagined; but that history has a goal: that one great, divine event toward which the whole creation moves. He called it the "Day of the Lord," the day of the vindication of His ways and the triumph of His Truth. It would bring the recovery of Eden. It would be the creation of new heavens and a new earth, in which God and man could dwell together in unbroken peace. Now our Lord is the crown and climax of the marvelous history of Israel. In Him it finds its interpretation and apex. And once again great redemptive acts took place, foreshadowed and symbolized by the redemptive acts of God in Hebrew history. How neces-

sary it was for Him to be a Jew; for in the Jewish people God had been preparing salvation for the world!

(V) I come now to another point: Jesus could not become the man He wanted to be **except in a Jewish home.** We have but few references to the days of His blessed youth in Nazareth. We are simply told that "He grew in wisdom and in stature." And we have that beautiful incident of the finding in the temple of the boy Jesus. But it is possible to reconstruct the life of Jesus during those hidden years pretty accurately from the Old Testament. We know how a father had to train his son in the fear of the Lord and in the nurture of the Holy Scriptures. The Scriptures were the one topic of conversation in the Hebrew family circle. On getting up in the morning, on lying down at night; walking out or sitting in the house, a father had to converse with his son about the holy words of God. They were to be in constant remembrance, written on doorposts, and worn as signs between the eyes and on the hands. And then the feasts of the Lord in annual rotation were expected to draw forth questions from the observant son which the father was expected to answer. To such a home, in which the Word of the Lord was honored, our Lord was entrusted for His training. He grew up in the atmosphere of Jewism piety. And then how He must have read and pondered the Book of Proverbs! You will remember how ni that book ason is addressed by a Father, that that son might learn wisdom and gladden the heart of His Father. There is but one Son and One Father who fully answer to the ideal presented there.

There is a tendency in some quarters to belittle the Old Testament. Do not forget that on His human side Jesus was the product of the Old Testament. The Holy Scriptures of Israel were His Bible. They were "the man of His counsel" and "His delight day and night." From them He drew the weapons wherewith He put to flight the tempter. In them He saw the Face of the Father. There He saw His own path of suffering leading to glory. Jesus is the true fulfillment of the Law and the Prophets. Nowhere but in Israel could He have lived His wonderful life. His life and death, and the blessed results of His life and death, are the true interpretation of the Old Testament.

(VI) I close with another observation. Though the Jews were the most exclusive people the world has ever known, they felt that they were charged with **a world-wide mission.** Their high calling was to spread the knowledge of the God who had made Himself known to them through all nations. The history of the elect people began with the call of Abraham, whom God indeed separated, but to whom the promise came that in his Seed all the nations of the earth would be blessed.

Now it is in Jesus, and in the church He called into existence, that the world-wide mission of the Jewish people is realized. He is the true Seed of Abraham, and it is through union with Him, as Galatians shows, that believing Jews and Gentiles become the seed of Abraham also.

It is true that the natural descendants of Abraham have cut themselves off from the divine line of purpose for them. But that is only a temporary aberration. They are, even in their broken fragments, scattered over the whole world, still under the eye of God. And when regathered and regenerated, they will be reinstated, and fulfill their destiny. For the gifts and calling of God are never repented of by Him.

The divine Potter fashioned a beautiful vase, meant to hold a treasure intended for all. This vase He handed to the people sprung from Abraham. But they, alas! wanted to monopolize the treasure. So the Potter broke the vase He had been at such pains to fashion into ten thousand fragments, and scattered it over the whole earth. But when the people, thus stripped of their choicest possession, have learned their lesson, the Potter will carefully regather the broken bits and put them together again, and make a new vase out of them more beautiful than the first, and restore the treasure to it; and all nations will come and worship when they see what God has done.

Thomas, the Preacher With Honest Doubts

By REV. A. T. ROBERTSON, D.D.,
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We seem to be entering an age of credulity, if one thinks of the great scientist, Sir Oliver Lodge, as a champion of actual communication with the dead. Certainly we have passed through an age of criticism of all that was outside of the laws of the physical universe as known by modern scientists. The transition has not come suddenly. Evolution itself has played some part in the change. It is a long step from the cold materialism of Darwin to the militant spiritualism of Lodge. And yet Lodge is an evolutionist. The veil between matter and mind has worn thin in places, to say the least, by reason of new discoveries like radium, wireless telegraphy, transmutation of metals, the breaking up of the atom into electrons, Einstein's theory of the gravitation of the light rays. In biblical criticism we have seen the same relentless search for facts. Tradition has stepped aside while the scholar, like the scientist in the laboratory, put in the crucible of criticism the cherished convictions of Christendom. The books of the Old Testament and of the New Testament have been subjected to the most minute dissection and the most careful literary analysis. The dry bones of redactors have rattled in the place of the mighty spirits of the Scriptures. We are coming again to the age of reconstructions and the dry bones are beginning to take on the form of life. But, meanwhile, many a minister has suffered the lapse of faith between the novelities of criticism of the Bible and the stern realities of inexorable scientific law. The modern minister has wished to face all the facts of life with open mind and heart. He has wished to be loyal to his Lord and to be a leader of his fellow men. He has not been desirous of being an obscurantist or a reactionary. It has often been the most sensitive spirits that have suffered most. The passion for truth and honesty of purpose has clashed with the traditions of environment. Some few who have been unable to place the Christ of the Gospels and of Paul's Epistles in the world of science and of criticism have either given up the ministry or have become Unitarian ministers. Others have lived down their doubts by deeper study and by patient

waiting for further light that has come from Christ as it came to Thomas.

Thomas is the typical preacher who has struggled with honest doubts. This is partly due to temperament, but one cannot easily change his temperament whether phlegmatic or bilious or nervous. Thomas had his pessimistic moods. He saw at once and sharply the difficulties in the way. He was unwilling to shut his eyes to the actual facts that confronted him. His first reaction was despondency. He came through in the end, but he had to fight his way through the fog and smoke to the light. Thomas was an outspoken man, besides, who in a rather blunt manner spoke out his mind. Such a man often reflects the feelings of others who receive credit for more faith than they really possess and he also betrays more doubt than he really feels. The Fourth Gospel alone gives us an insight into the mind of Thomas as he faced the problems of Christ during Passion Week and afterward. Thomas reveals the courage of despair in John ii:6, when he proposes to his fellow disciples, "Let us also go, that we may die with him." Jesus had just said that Lazarus was dead. He had suggested going to Bethany over the protest of the disciples that Jesus might be killed; for the enemies of Jesus had tried to stone him when he was last in Jerusalem, at the feast of dedication (John 10:31). To Thomas it seemed sheer madness for Jesus to go back into the lions' den. Lazarus was dead. The rulers will kill Jesus if he goes. And yet Thomas is the man who takes his courage in his hands and proposes, not desertion of Jesus, but loyalty to him even unto death. But he expects death for all of them. Thomas is willing to go over the top, but he anticipates death for all of the band in the going. It may be said that this is not the highest form of courage, but it is courage. It is not reckless daring, but the looking of all probabilities in the face. Thomas does not expect success. He expects that the proposed visit to Bethany will culminate in the death of Jesus and all the twelve. He pleads that they may all be willing to make this supreme sacrifice for the sake of the Master. It will be an end, to be sure, to all their cherished hopes about the Messianic Kingdom. They will all have to give up their dreams of place and power in that kingdom. They will not see Rome driven out of Palestine and Jesus King in Jerusalem. It is a rude awakening for Thomas. Doubtless there is an implied rebuke to Jesus in the resignation of Thomas to the rashness of Christ. But at any rate, he regards the situation as hopeless in view of the determination of the Master.

Ministers today have sometimes found themselves in a predicament where they had lost heart and hope in their work. They whipped themselves to their task with the courage of despair. The onward march

of events has been against their predilections and prejudices, and even their principles. Some of the noblest of men have had to decide whether to "carry on" to the end with those who would not heed their advice or to quit and be termed slackers or even deserters. Thomas was not a quitter at any rate. He proposed to see the thing through even if his gloomiest forebodings came true. It is true that some ministers have found themselves out of sympathy with their age and unable to make much of an impression upon those who had swept on to other modes of thought. Who, then, is the Prophet? Prophets have often had to denounce their age. Jesus did precisely this thing. And yet Jesus was the iconoclast and did not shrink from going on, not till he came to his own Gethsemane. I wish to make a plea for the preacher who in a troubled time has yet held on to his task in spite of discouragement and even despair. He had held on from the sense of duty that drives the soldier to the field of battle. It is easier to throw stones at such a man than to stand in his tracks. This is not to advocate the idea that a man who no longer believes in the deity of Christ should continue to preach it, or to occupy an evangelical pulpit or theological chair. The courage of despair is consistent with honest doubt, but not with loss of faith in Christ. Courage calls for honesty. When one has made his choice firmly and clearly he should take his stand. He should not stay within the lines and fire at his Captain.

The next time that Thomas comes before us is in John 14:1-7. Here Thomas exhibits the agnostic attitude toward death and the future life: "Lord, we know not whither thou goest; how know we the way?" (John 14:5). This bold avowal of ignorance of the future life after death follows the most intimate, tender, and precious promise of Jesus that He would come again and take them to the Father's house and to himself in the Father's home. He had urged faith in himself as in the Father and had pointedly stated that the disciples had grounds for confident fidelity since they knew the place and the way to the new abode: "And whither I go, ye know the way" (John 4:4). It is precisely at this point that Thomas interposes with his almost brutal statement of crass ignorance about the location of the Father's house and the way thereto.

Once more Thomas is modern in his outlook and seems to voice the doubts of the present-day scientist who scans the heavens in vain for a planet that can be a fit abode for the spirits of the blest. The myriad blazing suns of the skies would seem more like the infernal regions than the home of Christ with the Father. Thomas was frankly puzzled as he tried to form an intellectual concept of the hope of heaven held out by Jesus in the words that have comforted the dying

through all the ages since that night when Jesus spoke them. Thomas was face to face with the death of Jesus and the blasting of all his hopes. He longed for something more than figures of speech. He found the age-long question, Does death end all? Jesus had answered with the definite promise that He would come and take the disciples to the heavenly home. But the appeal to their knowledge gave Thomas his chance to confess his real ignorance. Many a preacher has brought comfort to the dying with the words of Jesus who has longed for more assurance in his own heart. The answer of Jesus to Thomas is still the best answer to the modern agnostic. It is easy to find fault with those who are driven by the terror of death to find light in the darkened chambers so-called mediums. I am slow to believe that the Christian has need to resort to the devious ways of paid professional mediums with all the proven fraud to their credit and inanities in their so-called messages. Jesus spoke to Thomas the word that preacher and layman need today: "I am the way, and the truth, and the life; no one cometh unto the Father but by me" (John 14:6). Turn from mediums to Jesus. He is the expression of the Father in human form. He is the incarnation of the truth about the future life. He is, in fact, the life itself, the source of all energy and power. He is the Lord of life and death. He is the way to the Father. Jesus is the way; He, and not a system of science or of theology; He, and not an ecclesiastical organization; He, and not priest or medium.

Materialism has had a powerful grip upon some minds during the nineteenth century. There are those today who can find no proof in the universe of mind apart from matter, who regard mind or spirit as a mere brain-function, who consider mind the product of matter, who hold that matter is eternal and mind merely the phosphorescent fire that flashes in the darkness and at death goes out forever. It is not easy to answer all the difficulties raised by materialism. There are things to be said that lead one out and on to the spiritual interpretation of the universe. Jesus himself has to be accounted for. The spirit of man refuses to believe that man is a mere lump of clay. It is not easy to believe in the eternity of matter that was never created and that was always endowed with the energy of life. The upward trend of life argues for the existence of God. Evolution itself calls for a higher order in the universe than man's life on earth. The agnostic can never be wholly answered. Thomas did not reply to Jesus, but he had the only real answer. It is Jesus. The minister who loses his way in life has lost his touch with Christ. Jesus alone is the door to the temple of knowledge. One must try Jesus. Christ lamented that Thomas had failed to see the Father in Himself. There are those

who do see God in Christ. He is the only path by which men can come to God.

The next time that we see Thomas in John's Gospel (20:25) the other disciples are saying to him, "We have seen the Lord." It is a marvelous statement. With the rest Thomas had passed through the gloom of that terrific Sabbath day when they had all suffered the eclipse of faith that followed the death of Christ. The Cross had destroyed faith and hope. All that they had finally dreamed and trusted was now buried in the tomb of Jesus. Thomas with the other disciples had heard the stories of Mary Magdelene and the other women, but they treated them as idle tales of excitable women about seeing angels, and in the case of Mary Magdalene as a probable recurrence of her demoniacal possession. So Thomas was somewhat taken aback by the sudden avowal of faith in the resurrection of Jesus by the very men who had so suddenly emphasized their belief in the reports of the women. Evidently the disciples proceeded to give various details about the appearance of Jesus on that first Sunday night when Thomas was absent (John 20:24). The new converts were full of faith, but they lacked the power to convince a sceptic's distrust of supernatural phenomena. Thomas was not to be taken in by ghost stories. Finally he ended the matter by saying, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." Here the minute particularity of details shows that Thomas takes up what the disciples had said. Thomas affirms that he will not believe unless he has the same experience that the disciples claimed to have had, with the addition that he wished to test the sense of touch as well as that of sight. He wished to handle this ghost to learn if his eyes deceived him. This decision seemed a hard one to the disciples, who were full of their new faith and joy. And yet Thomas could reply that there was too much at stake to have false hopes revived. He had gone through the collapse of his hopes. He did not desire to have another downfall. Besides, optical illusions were possible. The mind might even project images before the eyes like the mirage of the desert. He wished to have a real scientific examination before he could believe.

It cannot be said that Thomas differed essentially from the position of the disciples before their experience on Sunday night. True, he had their testimony to add to that of the women. But they signally failed in the power of convincing Thomas of the reality of their experience as we today, alas! so often fail to convince sceptics of the power of Christ. He held out longer than the rest, and demanded the same proof that they asserted had convinced them with a certain tone of superior intelligence that often goes with a sceptical attitude toward

Christ. It is the vice of the professional sceptic that he assumes an air of intellectual arrogance toward those whom he considers the dupes of their own credulity. Thomas probably prided himself on his refusal to be carried away by what looked like a case of nerves on the part of both men and women who actually believed it possible for Jesus to appear to them. And yet Thomas had seen Lazarus come out of the tomb. Perhaps he argued that it was Jesus who raised Lazarus and now Jesus was dead. Besides, Lazarus went on living his old life with his human body. He was not a mere ghost who came into a room with closed doors. Hence Thomas wished to be able to handle Jesus before he could believe in his resurrection.

Had Thomas demanded too much? Have we a right to make a material test for spiritual phenomena and experiences? Many a man has stumbled right here and has not known how far to go and where to draw the line between material science and the things of the spirit. But Thomas was not holding himself aloof from the disciples because of his scepticism. We do not know why he failed to be present the first Sunday night, when he missed so much. If he had known that Jesus would come he surely would have been on hand. There are those today who miss the blessing because they are not with God's people when the Lord makes bare the arm of His power. It is easy to expect nothing from the gathering of the people of God. There was no promise that Jesus would meet with the disciples on the second Sunday night. But Thomas was present this time. It was not hard to get him to come. His own curiosity would bring him, and he was probably urged to come. If anything out of the way happened he would at least be there so as to form his own opinions concerning what took place. Thomas has the scepticism of inexperience that afflicts so many today. Those who have not felt the power of Christ in their own lives may find it hard to believe that Christ touches the lives of others. So Thomas comes to their second gathering in a critical mood and on the watch against any hallucinations or clap-trap. He had not long to wait before Jesus appears, the doors being closed as before, and challenges the doubt of Thomas with the words: "Reach hither thy finger, and see my hands: and reach hither thy hand, and put it into my side: and be not faithless, but believing" (John 20:27). It was all so sudden that the shock upset Thomas's program of examination. He knew the voice of Jesus. He knew that familiar and dear face. There were the outstretched hands and the side. But Thomas did not put his hand into that wounded side. In a crisis faith has to act and to decide. Faith is higher than knowledge. Faith has various sources of knowledge. It uses the intellect, the affections, and the will. The intellect is arrogant at times and seeks to rule out the affections and

the will, but they have to be heard. We must use our intellects, for God gave them to us. But He also gave us our affections and our will. Thomas really understood no more than he did before how Christ came into that room, and how He rose from the dead, but here Jesus was and Thomas must decide what to do and at once. Thomas surrenders to the Risen Christ: "My Lord and my God" (John 20:28).

This is no mere exclamation of amazement, as the reply of Jesus shows. Thomas gave Jesus the worship of his heart and Jesus accepted his new faith and loyalty at its face value. We do not have to say that Thomas fully grasped the significance of His language and comprehended how the Risen Christ is both God and man. Faith has risen above mere intellect evermore. Faith has seized upon the heart of the situation. The man who has struggled with his honest doubts has risen by faith of experience to the noblest confession in the Gospels. It is Thomas the doubter, the pessimist, the sceptic, who has become the man of sublime faith. We may thank God that it is possible for such a thing to happen. Jesus was patient with Thomas, for He knew that he was not posing as a sceptic for social prestige, but was working toward the light. So Jesus met Thomas with proof that won him. But Jesus puts no crown on the doubt of Thomas. He rejoices in his new conviction and frank confession, but Thomas has missed the highest form of faith. He had refused to believe in the Risen Christ unless He conformed to his own test. He had refused to believe the witness of those who had seen the Risen Christ. So Jesus says: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). This beatitude Thomas has missed. It belongs to those who will never see with their eyes Christ on earth, but who will be satisfied with the testimony of the eyes of the heart. They will reach up the hands of faith and will grasp the hidden hands of Christ. These are the heroes of faith who do not make unreasonable demands of Jesus in the realm of the spirit.

Surely this rebuke to Thomas may be a rebuke today to those who press their scepticism too far. Criticism and science have their rights and their duties, but the intellect is not the whole of man any more than the body is the whole of life. The Kingdom of God consists in love and joy and peace and righteousness, and not in meat and drink. Peter heard Jesus speak this rebuke to Thomas. And Peter will one day speak of Jesus, "whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). That blessed privilege is open to every believer today whatever doubts may beset him. He can find his way back to Christ—in whose face one finds the glory of God.

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The Great New Testament Apocalypse

By REV. GEORGE L. ROBINSON, D.D.,
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John 3:16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life."

In these words we have the heart of the gospel—the great apocalypse, indeed, of the New Testament. By the word "apocalypse" we mean of course revelation, or disclosure of the love of God.

In far distant ancient times, as still today, in certain parts of the pagan world, men attempted to appease the evil spirits of the atmosphere which they fancied was filled with demons. In ancient Israel, on the other hand, the prophets taught men to fear Jehovah and to love him; it was left for Jesus to assure men that God loves them. This was a great apocalypse to the men of Christ's day.

Two other apocalypses are found in the Bible: one in the Old Testament, the other in the New. The book of Daniel sets forth one supreme and central message, namely, that to One, like unto a son of man, there was given dominion and glory and a kingdom that all peoples, nations and languages should serve him, his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed (Dan. 7:14). This announcement is the one great and supreme teaching of the book of Daniel.

That of the Book of Revelation is similar. It announces with exceptional emphasis the fact that the kingdom of this world is one day to become the kingdom of our Lord and of His Christ; and He shall reign forever and ever (Rev. 11:15).

Both of these books were born in times of greatest adversity. Apocalypses, accordingly, are primarily intended as "tracts for bad times." Apocalyptic truth was discovered usually in times of suffering and discipline. It was so in the case of Job, who cried out of the depths of his deepest anguish, "I know that my Redeemer liveth" (Job 19:25). It was also so in the case of John who was the first to discover the great truth of our classic text. In fact, its setting is most instructive. It is linked up with the visit which Nicodemus had with

Jesus; perhaps in John's own house; John being a witness to what was said in the conversation. By studying the context of this great apocalypse, we may perchance catch more perfectly its paramount significance.

To John alone we owe the very name of Nicodemus. Of all the writers of the New Testament, he alone makes mention of him. He does so three times:

First, at the Passover, in April of the opening year of Jesus' ministry, when Nicodemus came and called on Jesus by night (John 3:1-15). Some fancy that he was officially sent, or commissioned, by the Sanhedrin, the supreme court of ecclesiastical Judaism. It is better, however, to think of him as having come voluntarily, on his own initiative.

The second instance was in connection with the Feast of Tabernacles, two years and a half later, in the month of October, when the Sanhedrin members had sent out an official guard to seize Jesus, in order that He might be forever silenced. But returning empty-handed, they were forced to defend themselves before their colleagues, and they did so, saying, "Never man so spake." Whereupon, the angered members of that august body became so incensed, they resolved to send out another band who would be bold enough to apprehend Him; and they were about to appoint them, when Nicodemus, we are told, the "same that came to Jesus by night," arose in the meeting and, calling his colleagues to a point of order, inquired: "Doth our law judge a man except it first hear him? Upon this the frenzied members of that ecclesiastical court turned on Nicodemus, and asked: "Art thou also of Galilee? Be assured that no true prophet ever came out of Galilee" (John 7:50-51)!

The third mention of Nicodemus is found in the 19th chapter of John and 39th verse, in which we read, how, after the crucifixion, when they had taken the body of Jesus down from the cross and borne it to the vestibule of Joseph's new-made sepulchre, Nicodemus, "The same that came to Jesus by night," brought a mixture of myrrh and aloes, about one hundred pounds weight, to anoint his body; or, as we in modern phraseology might naturally say, Nicodemus sent a floral tribute! Jesus was now dead! Nicodemus, however, wished to show Him this additional courtesy! These are the only three passages in which John mentions Nicodemus, and there is no other reference to him, by name, in the entire New Testament.

The first passage, as we have seen, is closely associated with the great apocalypse of our text. For, John takes up the thought where Jesus leaves off (Cf. John 3:15 and 16). To understand it we should first put to ourselves and answer three questions:

One, what was Jesus' estimate of Nicodemus? The story in John

3:1-15 is familiar. As Nicodemus entered the house where Jesus was stopping, he greeted Him with Oriental courtesy, saying, "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest except God be with him." Jesus responded, somewhat bluntly, as it might seem "You must be born again," you know. Jesus did not make it easy for Nicodemus. He was not elated because of his honored guest, he showed no excitement, no eager politeness, and extended to Nicodemus no undue deference, though He was fully aware that to win such a man to discipleship in the kingdom would be a great asset. On the contrary, he told Nicodemus frankly that he must be born again, anothen, i. e., from above; born of water and the Spirit, as well as naturally and physically—twice born! Such a thought was entirely new to Nicodemus. He supposed that he was already born into the Messianic kingdom. Accordingly, he began to argue: "How can a man be born when he is old?" "How can these things be?" Nicodemus was fond of logomachy, or strife about words. Jesus answered: "Art thou the teacher of Israel, and understandest not these things?" Art thou the chaplain of the Sanhedrin, the Senior-professor of the Rabbinic College in Jerusalem? The article is definite, and emphatic. Jesus went on to say, We speak what we know, but you members of the Sanhedrin do not believe what I tell you; yet, as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, that whosoever believeth on him may have eternal life. When Nicodemus heard this statement, he began to feel about, I fancy, for his card-case, and taking out one of his visiting cards, he dropped it on the stand, and opening the door bade Jesus, "Good night!" We can only speculate, really, as to what Jesus thought of Nicodemus as he went out; but we may be sure that he did not count him as one of His disciples!

The second question we should ask and answer is, What was John's estimate of Nicodemus? He gives us hints of his estimate in the context, both before and after. In verse 16 he reports with fervid earnestness, what Jesus had announced in verse 15, "For God so loved the world that he gave his only begotten Son, etc." These words, we may assume, He emphasized with ecstactic enthusiasm. And He then goes on to say that God sent his Son into the world not to judge the world but to save it: and that to fail to believe on Him would involve judgment. For light has come into the world and some love darkness (as Nicodemus) rather than light because their deeds are evil (3: 16-21).

In the context just preceding, also, John reports that at this same passover, many believed on His name, but Jesus did not trust Himself unto them, for that He knew all men and needed not that anyone

should bear witness concerning men, for He himself knew what was in man (2:23-25). And in still another passage later on, John also records that many even of the rulers believed on Him, but because of the Pharisees they did not confess it; for they loved the praise of men more than the glory of God (12:42,4).

Now, from all these different contextual passages it is reasonable to conclude that John's estimate of Nicodemus was likewise negative; he never hints that Nicodemus confessed discipleship, or that he was an exception to his colleagues who never confessed allegiance to Jesus.

But, before we take our leave of Nicodemus, let us not hesitate to give our own estimate of him. Surely we must all agree that he was a powerful and influential Pharisee, cautious and self-contained, but at the same time proud and aristocratic, only half persuaded and half convinced; both prejudiced and at the same time patronizing; really, a fawning sycophant, the embodiment of religious conventionalism and social respectability, but dull both mentally and spiritually; for, till that night, he had never dreamed of spiritual regeneration. He was of a captious disposition, and given to debate; for, he tried twice over to dodge the issue, by asking obsequiously, "How can a man be born when he is old?" and again, "How can those things be?" In short, he was a policy man, unwilling to pay the price. Like Balaam, he was non-committal. He was never out and out like Matthew, who, when he was called to be a disciple, left his post as tax-gatherer, made a feast for his companions and friends, and declared openly that he was hereafter to be a follower and friend of Jesus. On the contrary, Nicodemus never broke with his ecclesiastical brethren or resigned his membership in the Jewish Sanhedrin. He was, therefore, in no sense an ideal disciple. The most that can be said for Nicodemus is, that he was a secret believer. Even when he rose to a point of order in that august body, the Sanhedrin, he made but a feeble effort to defend Jesus, for he allowed himself to be put to silence, and immediately subsided. There was nothing of the martyr spirit in him. And when he brought the myrrh and aloes to anoint the body of Jesus before His burial, he only did what in our day would be equivalent to sending a floral tribute to a friend's funeral; for, Jesus was now safely dead; and such a deed, done unquestionably in reverence, would hardly be criticized by his colleagues in the Sanhedrin, now that the tragedy was a success! Jesus was now dead! In this kindly tribute, there was for Nicodemus but the minimum of risk!

No! Nicodemus was in no sense a model disciple; he was never out and out! We never hear of his having confessed Jesus as his Lord and Master! Mr. Moody, at Mt. Hermon (across the river from Northfield, Mass.), in the summer of 1886—the year the Volunteer move-

ment was born—once remarked to us two hundred college boys: "Young men, there is just one degree which I covet. It is not a Ph.D., nor a D.D., nor a LL.D., commonly coveted by learned men, but it is the degree of O.O." (out and out). Nicodemus never earned this degree!

Now, it was probably, as I think, the result of Nicodemus' call on Jesus that Passover evening, that enabled John to make the great discovery that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Through Nicodemus' negative attitude to Jesus, John got a new vision of God's positive love for the whole world. John had listened to Nicodemus, and heard his quibbling, until he became sick at heart and sincerely pained at Nicodemus' indifference. When Jesus reminded Nicodemus that, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should have eternal life" (3:14,15); and Nicodemus, instead of confessing discipleship, merely left his card, and politely said "Good-night," John exclaimed with new vision and ecstatic ejaculation: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (3:16). With new emphasis and augmented appreciation John uttered these apocalyptic words, which were the reaction of a truly Christian soul to Pharisaic nationalism; for, John perceived that not only Nicodemus and the children of Israel, but the whole world might be saved, through faith in the Son of Man!

Let us consider, briefly, the significance of this great apocalypse, phrase by phrase:

For God so loved." "Do your gods love you?" asked a missionary of a Hindu chief. "No," answered the Hindu, "they never think of us." Thereupon, the missionary quoted John 3:16. Divine love takes the initiative.

"For God so loved the world"; not the elect of Israel only, but all mankind: Pilate and Judas, and Nero; indeed, all men! Said Jesus on the last day of His earthly ministry, "And I, if I be lifted up from the earth, will draw all men (not only the Greeks) unto myself" (John 12:32). "Other sheep I have which are not of this fold" (10:16). There is a notable note of internationalism and catholicity in Jesus' teaching!

"That he gave his only begotten Son"; gave "out and out" His best possession, His only Son; i. e., He gave Himself, to live, and also to die on the cross. Why? "To satisfy divine justice"? Yes, this is the

interpretation of the cross emphasized by the Shorter Catechism; but also, to satisfy divine love, as well; holiness too, for holiness includes both justice and love;—indeed, to satisfy Himself! This is the philosophy of the Cross!

"That whosoever believeth"; by-liveth, as the etymology of the English word might suggest; liveth-by! "Whosoever," including the members of the Sanhedrin as well as common people. Christianity is a voluntary religion! Individual responsibility is paramount.

"Should not perish"; or, be lost, i. e., lost to God! "More men," it is said, are lost in silk and broadcloth than in rags."

"But have eternal life"; aeonian life! not only life indefinitely prolonged, but life of a deeper quality, fed on different food, and breathing a different atmosphere; life in Him!

This, I take it, is something of the significance of this great and classic apocalypse. Dr. Robertson Nicoll, in one of his later writings, cites a very suggestive sermon outline on this great text: namely, (1) The **Lake,**—of God's love; (2) the **River,**—the gift of His Son; (3) the **Pitcher,**—"whosoever believeth"; and (4) the **Draught,**—everlasting life!

What, then, is your reaction to this great apocalypse, and its surrounding context? Are you content to make only a formal call on Jesus, and, like Nicodemus, or Ghandi, merely leave your card? Or, will you be out and out one of His disciples? And, as you watch men's indifference to Jesus, do you become discouraged, or as John, do you break forth in ecstatic exclamation that God so loved the world that He is willing to save all men, even the proud and indifferent?

One of my students in the seminary recently was reporting to me his sermon of the previous Sunday, and told of how in closing he used the following story: A little boy was throwing stones up into a high apple tree, hoping to secure some of the golden fruit, when his mother called him to supper. He threw a last stone in vain, and went in to his evening meal somewhat reluctantly, leaving his task in the orchard unfinished. While he was eating his supper, it began to rain, and it continued so long she was compelled to retire without having obtained the coveted apples. During the night as he slept, a severe storm swept over the orchard, and when he rose the next morning and went out to renew his quest, the ground under the apple tree was covered with luscious ripe fruit! I asked my student, "Well, what application did you make of the story?" He replied: "I told my congregation that in the olden time, Moses and Isaiah and the prophets had all, in turn,

preached justice and righteousness, and told men how they ought to worship, but in spite of all they said, God still remained far, far away. But, some 1900 years ago, a great tempest swept over Calvary and brought God's love within reach of all men, through the gift of Jesus Christ." And so it is: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life"! The great gift of God is within the reach of all!

Heaven

By REV. GEORGE L. ROBINSON, D.D.

In recent years a change of emphasis is noticeable in religion and life: in ancient hymn books there are many meditations on the hereafter; in modern, on service. Bunyan pointed the way to the "Celestial Gate"; Drummond emphasized "Natural Law." Baxter wrote a volume on "The Saints' Everlasting Rest"; Phillips Brooks, on "The Saints' Toil and Struggle"! The change is probably due to a reaction against the old conception of heaven as taught us in childhood. Too often heaven was pictured as too passive, and too negative. People, however, are less meditative today, and more active than in former times. Besides, it is old people who think most of the hereafter; young people are more concerned with life, present and now. The late President Wm. R. Harper of the University of Chicago, knowing that his end was near, spent the last year of his life reading all the books and sermons he could get on "Immortality." The Baedeker Guides are read usually with greatest interest by those who contemplate travel abroad!

We must confess very little is really known about Heaven. There is a silent reserve in Scripture on the theme. In the Old Testament, the peculiar abode of Deity is pictured as remote and very majestic: Elijah went up in a chariot of fire! Solomon built Jehovah an earthly temple, but allowed that even the heaven of heavens could not contain Him, much less the house which his hands had built. In Christ's time, heaven is described as a great Jewish Banquet (Mt. 8:11,12); unbelievers, and others, who declined to enter, being left outside, in outer darkness. Lazarus was carried to "Abraham's bosom,"—which was another phrase to express the eschatalogical joys of the departed. In the Book of Revelation, heaven is depicted as "the marriage supper of the Lamb"; and, also, as a "City" with walls and gates. Yet the seer's vision of the Holy City, let down out of heaven, was, as we must allow, largely negative. It is described as a place in which there is no more pain, no death, no night, no temple, no sun, and nothing unclean. Much is left to the sanctified imagination. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9; cf. Isa. 64:4). Why? In order, in us to cultivate faith! It is thus tacitly conceded, throughout the entire Bible, both Old Testament and New, that it is impossible, even for the Holy Spirit himself, to

convey to our feeble understandings all that heaven will some day mean to God's children!

Let me tell you what Heaven means to me:

I. **It means Fellowship and Companionship.** "This world," as Ex-president Faunce of Brown University once said, "is full of lonely souls." But "God setteth the solitary (down here) in families (up yonder)," as the psalmist puts it (Ps. 68:6). Death separates, but it also unites us to our former friends; and "the islands of our archipelago become a continent of reunited souls"! In Rev. 21:1, the seer tells us there will be "no more sea": by which, I take it, he meant there will be no more separation; (2) no more isolation; (3) no more turbulence; for, what separates, or isolates, or is more fickle than the ocean? In Heaven we shall be with loved ones whom we once loved and enjoyed, and with countless others who will be holy and pure; and with the angels, also glorious companions of mercy; and, above all, with Jesus; "Today shalt thou be with me," he said! And in like language to every victorious saint, He says: "Enter thou into the joy of thy Lord"! Hence, Heaven must mean fellowship and companionship.

II. **Heaven also means Growth and Progress.** Growth in character, in knowledge, in wisdom, in purity, and in power. "They shall walk with me in white" (Rev. 3:4). As a Prophet, Jesus will continue to execute his prophetic office, telling us, throughout the endless aeons of eternity, more and more about our Heavenly Father. So that, we shall ever be advancing in knowledge. No stagnation will be possible; no "petrified bliss," no "statuesque peace"! On the contrary, we shall experience continued and never-ending progress and advancement, until we shall be "like Him," without earthly limitations; until, indeed, we shall become perfect in knowledge and in bliss, in purity and in love. With varying capacities, of course; for, "one star differeth from another star in glory." This, to me, is heaven. So attractive, betimes, that perchance, some of us are almost willing to "slip away," like the Great Apostle, and be with Christ, which is "far better"! Let us not shrink from graduation, if we have reason to expect promotion!

III. **Heaven, likewise, means Service.** "My Father worketh hitherto and I work." God's work is that of saving the world! So ours shall be. "And his servants shall serve Him" (Rev. 22:3). We may even be sent on messages of love to our friends on earth. For, though dead, we shall still speak! I often wonder, when a good man dies, whether some office has not fallen vacant in heaven,—perhaps some new post has been created! "God has ten thousand different posts of service, and uses our beloved dead," as Sir William Robertson Nicoll expresses it in his little volume entitled "The Key of the Grave." Kipling cer-

tainly appreciated that Heaven means service, when he penned his L'envoi:

"When Earth's last picture is painted, and the
tubes are twisted and dried,—
When the oldest colors have faded, and the
youngest critic has died,
We shall rest, and—faith! we shall need it—
lie down for an aeon or two,
Till the Master of All Good Workmen shall
set us to work anew!

"And only the Master shall praise us, and
only the Master shall blame;
And no one shall work for money, and
no one shall work for fame;
But each for the joy of the working,
and each in his separate star,
Shall draw the Thing as he sees it, for
the God of Things as they are."

IV. **And Heaven means Sovereignty also.** Jesus said to one entering His kingdom: "Have thou authority over ten cities." To another: "I will make thee ruler over many things." To His disciples: "Ye shall sit on thrones judging the Twelve Tribes of Israel." And of all the saints, He said: "And they shall reign forever and ever" (Rev. 22:5). Thus, to me, heaven means Sovereignty; as well as fellowship, growth, and service.

Two questions remain to be answered, if answer to them can possibly be given: one,

(1) **Is Heaven a definite locality?** In reply to this oft-propounded inquiry, we can only say that the Lord's Prayer begins, "Our Father who art in heaven"; and it continues, "Thy will be done on earth as it is done in heaven." In John 14:2, Jesus told His disciples, "In my Father's house are many mansions." To the penitent thief on the cross He promised, "Today shalt thou be with me in paradise." Furthermore, Paul wrote to the Corinthians, that he was "willing to be absent from the body and to be at home with the Lord" (2 Cor. 5:8). All such statements bear directly upon our inquiry, warranting the belief that Heaven is a definite locality. But heaven need not, therefore, be very far away. As an aged saint once remarked to me when I was making her a pastoral call, "Heaven to me is just across the street"! The celebrated "Prince of Preachers," the late Alexander Maclaren of

Manchester, once answered the question before us, saying, "I believe heaven is a place, and that we shall wear forever a glorified human body; this involves locality and occupation." And so, whatever our conclusion may be, we may be sure of this at least, that heaven will be **real!**

(2) The other question is: **Are our loved ones conscious of us in the other world?** The late Dr. Herrick Johnson, standing by the bier of his wife, pathetically ejaculated: "I wonder if she knows! I wonder if she knows! I wonder if she knows what is going on here today!" In Hebrews 12:1,2, the apostle exhorts, that "being, therefore, compassed about by so great a cloud of witnesses, let us lay aside every weight, etc." Dives, in the Parable, was solicitous about his five children, and begged that Lazarus be sent to warn them. Hence, it is reasonable, and in harmony with these passages from Scripture to suppose that our blessed dead **are** conscious of us. Death does not really destroy spiritual consciousness: a person's identity remains unchanged in spite of death. We shall be the same person five minutes after death as before. "He that is holy, let him be holy still." Personally I love to think of the departed and beloved dead as still thinking of us: as rejoicing over our victories; as welcoming our converts and presenting them to Jesus; and as uniting with the ten thousand times ten thousand in singing the new song of the redeemed (Rev. 14:3). But, of course, without sharing our earthly human limitations; and without being pained at our repeated blunders and follies. Having a divine perspective, and knowing the issues of things, and appreciating, as we cannot, the real significance of "the glory of God," they can witness our repeated failures without experiencing the same poignancy of grief, as here below.

And so, it only remains to ask, How does all this affect you? Do you sometimes wish for the end of life's long journey? Is it becoming ever easier to die? Even our Lord seemed to find it easier to talk of His death on the cross after He had seen Moses and Elijah on the Mount! Do we welcome trials? Do our afflictions open up new vistas of revelation? Dr. John Henry Jowett, in his "Ministry of Suffering," beautifully describes God's processes with the soul, thus:

> "There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.
>
> "There is the fern of patience, and the fern of long-suffering, and the fern of meekness; and the Great Gardener of the Soul delights in the ferns, and purposes to save them from destruction by the garish day. And so

> He takes us into the shade—the shade of disappointment, or the shade of sorrow, or the shade of sickness and pain. But it is a very blessed shadow, for it is 'the shadow of the Almighty.' So here the ferns flourish, and the cloudy day makes the garden beautiful."

Our afflictions are intended to prepare us, all the better, for our Heavenly Home. Let us not complain or be disappointed, because we know so little about that Home. We know enough:

> "My knowledge of that life is small,
> The eye of faith is dim;
> But 'tis enough that Christ knows all,
> And I shall be with Him.

God Wants Workers

By REV. WILLIAM ASHLEY SUNDAY, D.D.
Evangelist

In the Book of Nehemiah, the fourth chapter and the sixth verse—"The people had a mind to work"—not to sidestep. "The people had a mind to work."

Nehemiah was in Shushan—in the palace, and news of the unfavorable and deplorable and broken-down and dilapidated condition of his favorite and beloved city, Jerusalem, was brought to him by his friend, Hanani, who had been to Jerusalem and seen for himself. Nehemiah was cupbearer to the king and when he walked into the presence of the monarch, the old king noticed that his countenance was sad. This led him to find out the reason.

He informed him it was because of what he had just learned of Jerusalem and the broken-down condition of its walls, and he begged of the king the privilege of returning to Jerusalem for the purpose of rebuilding the walls, and the king not only granted him his request, but in addition gave him an order upon the keeper of his forest and upon his quarries to give him all the timber and stone that he might need for that purpose.

And he returned with a company of men and women, and in the incredibly short space of fifty-two days, we are told in the Word of God that the walls had been rebuilt and the gates hung upon their hinges, and the secret for this unprecedented success is found in the text—"The people had a mind to work."

There were others in captivity that knew as much aout Jerusalem as did Nehemiah, but I do not read that they were concerned about it. Enthusiasm for God is like the measles or the smallpox; it is catching; and you bequeath it to the other fellow. So if you are a grouch, and a grumbler, and a knocker, why other people become like unto you if they are unfortunate enough to rub elbows with you and get within sound of your voice or the influence of your personality—which I hope they never would, for the injury it would do.

It's one thing to know what to do and another thing to do it. The trouble is not found in that men and women do not know, for if you don't, God would let you out for being an idiot—you can escape on that ground. So the trouble is not that people do not know; the trouble is that they know and they do not or will not do it.

Well, knowledge, unless used, is of no value. You may know how

to build a house, trim a hat, cut out a dress, but your knowledge will be of no benefit to those that may depend upon you for bread and butter unless you put your knowledge into practice in the world. What we are is of vastly more importance than what we know if we simply use the term "knowledge" in the abstract.

The most successful preachers against Christianity that I have known anything about are the inconsistent professors. Do you know that bunch? If it isn't Bob Ingersoll it's some of these fellows standing around on a street corner on a soap box spewing and spitting out their unbelief and their infidelity and sowing the seeds of discord and rebellion—all right, if that gang don't like our Christian nation, they can beat it back across the sea where they belong.

The great trouble is we become a sort of backdooryard for the world, nowadays. The bad sermons which some people can preach with their lives more than over-match any good sermon a man can preach with his lips. To pray and then cheat somebody in business the next day; to kneel in communion and oppress the poor in their wages and compel a man to live below the hunger line; to profess brotherly love and then slander some neighbor; to sing about Calvary and heaven and put the wrong figures on the ledger in the day book—oh, unless you can see sufficient inducements, you will not work!

You pay the tuition of your boy or girl in school; they burn the midnight oil and they bend to the curriculum. What are the inducements? Graduation day; walking out with the diploma which announces to the world that they have completed the requirements of that institution and they are a graduate.

So the farmer plows the ground, plants the seed; what are the inducements? The granary is filled in the fall.

Now I think it is hypocrisy to pray for a thing you are not willing to work for, and your prayers are not worth any more at the gate of heaven than you are willing to work to get them there. If you want to know how much you are going to weigh on the scales they keep outside of the door of heaven, how hard are you willing to work to answer your own prayer? That's what you need in the world.

I wish some of the religious pessimists would take the groans and the sufferings out of their prayers, shove in some acclamations of triumph, and salute the victor in the name of God in advance. It is said of Louis Kossuth, the exiled Hungarian, that he made up his mind he'd spend the remainder of his days and years in sunny France, and when the French government learned of his decision, they sent a vessel out into the harbor to refuse him permission to land lest his presence would incite the already dissatisfied peasants to further insurrection and rebellion against the old crumbling, staggering, totter-

ing, moss-covered dynasty of France. And the thousands of people that assembled in Marseilles to bid him welcome, when they learned the decision of the French government, their disappointment and their protests knew no bounds. But one Frenchman, not to be outdone even by the orders of the government, leaped headforemost into the Bay and swam a mile out to where the ship was upon which Kossuth was a passenger and he clambered up the rope ladder that hung over her side. He stood dripping and shivering in front of Kossuth, who asked, "How in the world did you ever do that?"

"Oh," replied the dripping, shivering, smiling Frenchman, "there are no difficulties to him that wills."

Kossuth said, "I wish you'd say that again."

"There are no difficulties to him that wills."

He said, "Thank you for coming. That shall be my watchword until I die."

No difficulties to him that wills! Ally it to religion and you will rewrite the history of the world. I am getting tired of people trying to climb a mountain to get to hell and stumbling over a feather to get to heaven.

Here are the tremendous facts. Listen! One hundred eighty thousand churches in the United States; about thirty-five million communicants in the churches, equally divided between Catholics and Protestants; seating capacity for nearly seventy millions in our churches, room in our churches for two-thirds of the population of the United States; America already one-third professing Christians. All we need to do would be to each, my friends, win two souls to Jesus Christ and we could save America for God.

Now I am not against all amusements; you can't feed a fellow on prayer meeting all the time; he can't go around with a face looking like a fire escape. And the modern view of life as preached and practiced by many of our secular organizations directly and indirectly sneers and mocks at God Almighty's requirements of repentance and faith for men and women to be saved.

And children are not trained to go to church; they are growing up like wild asses' colts today!

What is the need? I will tell you the need. The need is the preaching more of the regenerating power of the Holy Ghost through faith and the shed blood of Jesus Christ.

And we need more evangelistic effort on the part of the church; and we need less preachers knocking when you do start an evangelistic meeting.

And you need to rebuild your family altars; they are torn to shreds by the devil. I'll bet my life hundreds of you here tonight don't read

your Bibles nor pray; you don't have family prayer in your home. Rebuild the family altar in your home, and then greater care for our boys and girls, at the time of the formative period of their manhood and womanhood.

Now I am not going to keep anything back while I am here for fear of anybody; I don't fear anybody on God's dirt. I have another tribunal when I am through with this world to which I must account other than private or public opinion. But I want you people to ask, when you get down on your knees—to ask God, "Why couldn't we do it? Why did we have to build a tabernacle? Why did we have to send for a crude, illiterate preacher from the corn rows of Iowa and the sand dunes of Indiana?"

I'll tell you why. Not because the preacher knows more than you preachers, for I am not in their company enough. It's not that; it's because so many calling themselves Christians are frauds, fourflushers, excess baggage and false alarms.

Why, I'm told that you can crowd and pack a room with a leg show or a dance—there is one institution that I will rip from hell to breakfast and back again for lunch, for there is nothing this side of hell that causes the ruination and the outrage of the virtue of more girls than the damnable, rotten dance.

Just wait until I get on them. I am just giving you time to get your mental adjustment. That is the announcement.

You can scare up a dozen or fifteen at a prayer meeting, and think you are going some. I am no magician; I am no sleight-of-hand performer; I am an old-fashioned preacher of the cross of Jesus Christ, and faith in the shed blood of Jesus Christ, the Son of God, to keep you out of hell.

And so I have come with nothing new, as I have told you. Don't think you are going to have a revival unless you pray. Think of the drunkenness; think of the lust; think of the gambling; think of the panderings; think of the tears; think of the mountains of guilt; think of the troubled insomnia; think of the broken hearts; think of the blighted lives; think of the human derelicts! Oh, I tell you, hell won't loosen its grip on that crowd without the greatest fight and I will put up the finest scrap for Jesus Christ and decency that I know how, and don't you forget it.

First, we are in a cause that demands human laborers. I say it reverently, but I understand my Bible this way—that God could convert a man on top of the Alps Mountains with nobody within four hundred miles, but I do not believe that there is a soul in earth or in heaven that was ever saved that God didn't use some human agent to bring the message. If you are a Christian tonight, somebody else

told you about God. If somebody else becomes a Christian, it will be because you tell them about it or if they don't it will be because you kept your mouth shut.

Thirty years ago I groped my way out of sin and out of guilt into the open arms of Jesus Christ, because a good, faithful, godly woman, Mrs. Colonel Clark, put her arms around me and said to me, "Young man, Jesus Christ loves you and he'd like to save your soul," and I gave my heart to God and from that night until this minute I have followed God hard like the hound on a tagging bag. I will do my best.

There was a man named Cornelius. He had been praying to God and giving alms and asking for light upon some subject. By the way, they know in heaven how much you give as well as how much you pray. They keep tab on you. Your Bible says, "Thy prayers and thine alms have come up." You've got to mix them. "Your prayers and your alms have come up before me as a memorial." Now, what did the Lord do? Why, the Lord sent an angel down and said to Cornelius, "There's a fellow over there named Peter, at Joppa. He's gone over for a little vacation and if you will send over there he will tell you what you want to know."

Now why didn't God let the angel tell Cornelius? The angel made a trip from heaven to tell him that there was a fellow over there named Peter and if he would send over there to him, Peter would come and tell him. Well, that isn't God's way of doing business; you let the Lord alone!

If it had taken ten years and cost fifty thousand dollars, God would have had Cornelius come in possession of the light through a fellow-man and that fellow-man was Peter. God's way is to have a man give a man light and not an angel.

God could send angels down here to ring doorbells and serve on committees; God could send an angel down here to preach, but the Lord said, "Bill, I want you to go down there and get on the job for me, will you?"

In one church where I went to preach one time, they had two thousand members and their preacher said to me, "Now my church holds the key to the situation." I wasn't there forty-eight hours until I found out that the devil had the preacher and the key and the situation, and he couldn't scare up two thousand members to sing in the choir, usher and serve on committees—he couldn't scare up two hundred of them.

Now you take the number of people that join the church and compare that with the amount of money spent for current expenses and it takes nearly seven hundred dollars in Indianapolis to get a soul to Christ; it takes nearly six hundred dollars in New York City for

every soul that's won; and nearly five hundred in Boston for every soul; four hundred and fifty-five in Denver and four hundred and forty-five in Chicago; one hundred in New Orleans; eighty in Atlanta, Ga.; seventy-five dollars in Louisville. Why? Sixty-five percent of the men in the South-land are professing Christians; up in the North, around twenty-two percent—out in the farther West around Denver and in there, fifteen percent; on the Pacific Coast only six percent are in the church. There is more true Americanism south of what used to be Mason and Dixon's line than any place in America.

Upon the monument of Mary Lyon, the founder of a school for girls at Mount Holyoke, Mass., is this inscription: "There is nothing in the universe that I fear except that I may not know my duty, or, knowing it, I may neglect to do it."

Nothing in the universe that I fear except that I may not know my duty, or, knowing it, I may fail to do it! Now, every time a lazy man looks toward heaven, the angels shut the windows.

People were of a mind to work, not to criticize. No sooner did the work begin than opposition arose. Sure! But emergencies not only make men but they make expediency as well. The war didn't make Grant, who sleeps on Riverside Drive in New York, and over his door the words, "Let us have peace!" The war didn't make General Sherman, who mounts his horse at the entrance to Central Park; the war didn't make Robert E. Lee or Stonewall Jackson; the war didn't make Dewey, nor Schley, nor Sampson, nor Roosevelt, nor Hobson; the war simply gave them a chance to unveil themselves, and they showed to the world they were not made out of stuff which turns to water when they face danger.

The opposition defeats itself by arousing watchfulness on the part of the people and determination on the part of the people that are opposed. A man's criticism is the revelation of his own character and not the measure of the degradation of the one that he criticizes. Criticism is the public revelation of the character of the critic. Criticism gives the public the latitude and the longitude, morally, of the one who criticises.

A fellow one time didn't believe in revivals. He didn't want them to track dirt into the church; he didn't want them to scratch the varnish, and they never tried anything that he didn't oppose. Finally some of the fellows got together and said, "What are we going to do with him?"

Finally they said, "Well, we haven't prayed for him yet." They said, "Brother, will you pray for him?"

"No, sir. I haven't got grace. I will boot him if you want me to."

Finally they found one good old fellow that thought he would try,

and he and they agreed to try prayer meeting night. So the brother got up and he said, "Lord, you know what a hard time we are having. There is Brother Brown—he opposes everything we undertake to do; he never does anything and we have come to the conclusion the best thing you can do is to take him to heaven." The fellow jumped up and said, "I won't go! I won't go! I won't go!"

Another fellow got up and prayed and he said, "Lord, we have come to the conclusion that you had better take him to hell." They were astonished and they asked him afterwards, "What did you do that for?" He said, "If we can only get him in hell he'll either run it or break it up, one of the two."

People are here to work, not to knock. Somebody said, "After God made the rattlesnake and the vampire and the pole cat, he had some awful substance left that he didn't know what to do with, so he made a knocker out of it."

A knocker is a two-legged animal with a cork-screw soul and a sewer-soaked heart. He's got a backbone made out of jelly and glue, and where others have a heart he has a tumor of rotten principles. People ought to have a mind to work and not to knock and whenever a knocker comes down the street, honest men turn their backs; the angels take refuge behind their golden harps. They don't want to look—people who have a mind to work. And the devil double locks his gate for fear he will get in there. Don't you know there are lots of people sitting around in everytown, growling like a broody chicken, knocking every good thing down! Don't you be that kind of cattle, for they ain't no use on earth!

"Be a booster rooster; crow and boost for all you're worth,
If things just don't seem to suit you and the world is kinda wrong,
What's the matter with a-boostin' just to help the thing along?
Because, if things should stop agoin', we'd be in a sorry plight.
You just keep your horn a-blowin'; crow and boost with all your might.
If you know some feller's failin's, just ferget 'em for you know
That same feller has some good points—them's the ones you want to show.
Cast your bread upon the waters, they'll come back—a saying true,
Maybe they'll come back all buttered by the feller who'll boost for you."

They say that one time Angelo went into a room upon the walls of which Raphael had placed cartoons. Angelo, practiced and experienced, told him that the cartoons were too large proportionately, for

the size of the room. Without offering a word of criticism, he dipped a brush in the paint and he reproduced on the wall a cartoon the size which, in his judgment, the others should have been.

Somebody said to Angelo, "Why didn't you call attention to the defect?" He said, "I, Angelo, I criticise by creation, not by finding fault."

So, if somebody isn't doing it the way it ought to be done, get busy and show him how to do it and how it ought to be done. Don't knock him.

Some people are naturally contrary. They take the opposite side in everything. They remind me of Australia. The mountain ranges are all on the seacoast; the rivers all run inland instead of to the sea; the lakes are all salt water instead of fresh and the swans are black instead of white; the bears are small, about the size of lambs and as harmless; the birds have no song—many of them have no wings; the trees shed their bark instead of their leaves; the flowers have no perfume; the bees have no sting; the hottest day in the year is Christmas; the coldest day is the Fourth of July; the hot winds are all from the north; the cold winds are from the south; the people in the wagons all turn to the left; the stars that you see are all different from what we see. Somebody says it seems to be a land that God started and was called off the job before he finished it.

And then, if you are working, Christian, that will remove all doubts.

A Christian should never sing this song:

> " 'Tis a point I long to know:
> Much it gives me anxious thought.
> 'Do I love the Lord or no?
> Am I his or am I not?' "

You never ought to sing that.

Here is another one: "Oh, where is the joy that once I knew, when first I loved the Lord?"

It's right back there where you left it. It's right back where you commenced to try and shine in society and neglected the prayer meeting. It's right back there where you commenced to serve booze on your table to your neighbors to keep up your social standing. It's right back there where you started to lie about your neighbor. It's right back there where you started to keep somebody on the side.

"Where is the joy that once I knew, when I first loved the Lord?"

Walk back and you will find it lying right where you dropped it.

You go up to a good many men and women and say, "How do you do? Are you a Christian?"

"Yes, I hope so, I am trying to be in my own weak way."

Pretty soon he will say, "Are you married, Mr. Sunday?" "Yes, I hope so; I am trying to be in my own weak way."

Can't is the religious rogue's right hand bower. "The people had a mind to work!" If you can't be a genius, you can at least be a hustler and do something to make the world better that you live in. Many people wear out ten pairs of hold-backs to one pair of tugs. You are like an old horse I used to drive—he was always riding in the breeching.

Then a working Christian will lay up treasures in heaven. You can't lay them up by faith alone; it takes works, too. No matter how much faith the farmer may have in the ground and in the seed, it will never fill his granary or put a loaf of bread on your table if somebody doesn't get a move on him. If people have a mind to work—to work!

God says, "I will make the gold; I will make the silver; I will hide the diamonds at Kimberley; I will hide the gold at Cripple Creek; and hide the coal in Pennsylvania and out through Ilinois and Iowa and Indiana and Colorado; I will put the oil beneath the soil of Oklahoma, but if you want it, dig." Dig!

God says, "I will provide salvation; I will give Jesus to die, but if you want it, get down on your knees and ask for it; if you don't, go to hell."

God won't cram it down your throat, take it from me.

I was walking down LaSalle Street one day in Chicago. A fellow walked up and touched me on the shoulder. I turned around and said, "Hello, John Brown." He said to me, "Where are you going?"

I said, "Down to Randolph Street."

He said, "I'm going down to the Fidelity Safety Deposit Vault; don't you want to go with me?"

I said, "Yes."

He said, "Now keep your eye peeled and see if you can catch the countersign at the door." I didn't, and he was a Mason and gave him the finger. You know what that means—they had been raised from a dead level to a living perpendicular.

He said, "Now this building is fireproof and she's asbestos lined." He said, "These boxes are burglar and fireproof," and he said, "they have two keys. They can't get in without mine and I can't get in without theirs."

And so we walked in and he gave his key to the custodian and he turned it around and around and took out a box about that square and that long. We walked into a box stall. He sat down there and fumbled over stocks and bonds and coins of rare antiquity; diamonds, pearls,

rubies, and I said, "Well, John, how much are you worth?" He said, "About forty-four thousand dollars."

I said, "I had you doped out for about ten."

"Oh," he said, he had that skinned, he had about forty-four thousand dollars, and he picked up a diamond and said, "Isn't she a beauty?"

They say that only ten percent of the diamonds are what they call pure. About ninety percent of the diamonds are off in color, they are off in shape or they've got a flaw. Ten percent of them are first class. He picked up one absolutely perfect—a steel gray—and he said, "Isn't it a beauty?" He dropped it down and picked up a pigeon blood ruby. He said, "That's a beauty." I said, "How much is it worth?" He said, "I refused fifteen hundred dollars for it."

He picked up the most valuable stone in the world and the hardest to get—an emerald—and he said, "Isn't she fine?" "Yes, sir. Great!" And he pawed them over and put them back and locked up the vault and put them up.

We walked east on Randolph to Clark and I caught a west bound car for home; he turned east toward State street. He said to me, "Bill do you want to get a box in the Safety Deposit Vault?" I said, "What for—to keep my neckties in?"

As I got on the train and waved my hand to him, the last thing I heard him say was, "You ought to get a box in a safety deposit vault." I thought of that verse from Scripture—"Where a man's treasure is there will his heart be also."

And often it is locked up in a vault instead of yonder in the gates of heaven and the streets of gold.

And then, forget your denomination. I don't mean leave it; I mean just leave it behind and pledge yourself to win souls for Christ. When a soldier enlists he forgets that he is a Democrat or a Republican and he remembers that he is a soldier pledged to defend the flag, and the colors, and the Constitution of the United States against foreign or internal enemies with his life blood if need be.

So forget and go forth and when God's cause is at stake, Jesus Christ has raised the blood-stained banner and He asks for every man and woman worth living or killing to get under it and show their colors. If a Presbyterian is a bigot, he will bring his Westminster catechism and say, "If you want to get in, you've got to pass through that."

And if a Reformed church man is a bigot, he will bring his Heidelberg Confession and say, "If you want to get in you've got to go through that."

If a Methodist is a bigot, he will plant two posts, sanctification and

falling from grace, and say, "If you want to get in, you've got to go through that."

If an Episcopalian is a bigot, he will say, "Here is our literature and the thirty-nine articles of confession. If you want to go through, you've got to go through that."

If a Baptist is a bigot, he will say, "There is a water way and if you want to go through, you've got to take the submarine route."

When a fellow comes to me and says, "Bill, I think I can more easily and more closely approach God through the prayer-book," then I say, "God bless you; use the prayer-book." If that will put you closer to God than anything else, use it!

Another says to me, "Bill, I believe that baptism by immersion is the only mode."

"All right, let me plunge you under then."

But do something for Jesus Christ to try and make the world better. Then at the end you will not wear a starless crown. "They that turn many to righteousness shall shine as the stars for ever and ever."

A lady came to me one day and roaching her eyebrows she said, "Mr. Sunday—she looked like a mummy of Rameses II—Mr. Sunday, have you ever read, 'The Duke of Midas'?"

I said, "No."

"Have you ever read the 'Crisis' by Churchill?"

I said, "No."

"Have you ever read the 'Inside of the Cup'?"

"No."

She ran down the scale and she said, "Alice of Old Vincennes?"

And I said, "No."

"When Knighthood Was in Flower?"

She reeled them off and I said, "No."

"Well," she said, "Will you read this?" and she handed me a copy of Moore's "Lalla Rookh."

I said, "No, I haven't time."

She turned down a page and said, "Will you read that story?"

I said, "Is it long?"

She said, "No."

I said, "Yes," and I read this—the story of Paradise and the pariah. The pariah was promised that if he would bring the most valuable thing to earth in the sight of God that that would secure for him his admission to heaven.

He said, "I am dead sure to land it," and he went to an assayer and got specimens of gold, absolutely pure, and with his hands full, he winged his flight back and said, "Let me in; I have brought the most priceless thing on earth."

The angel peeked through and said, "No. Gold is not a commodity in heaven. The only use we have for it is to pave our streets. We do not buy or sell in heaven."

Disappointed, he returned to earth and went to the lapidarist and secured specimens of sapphires, and emeralds and pearls, exquisitely set in design; and with his hands filled, he winged his way back, and the angel peeked out and said:

"No, we don't wear jewelry in heaven. We have twelve gates; each gate is made out of a pearl. The foundations of our city are of precious stones. No, no!"

Disappointed, he returned to earth. He was walking along the bank of a stream near which grew a tree. There lying under the tree, with its little face upturned to the sky and beneath the shade, was a little girl sound asleep. Near by stood an old desperado peeking from behind the tree, and he saw the sleeping child. And God painted upon the canvas of his memory the scenes of other days when he was as pure as the morning dew. The tears rolled down his cheeks. Falling on his knees, with his eyes toward the skies, he said, "Oh, God, I wish I were as pure as that little child."

And the pariah is represented as having ran and he caught the tears as they dropped from the robber's cheeks, and with his hands filled, he winged his flight through space, and he heard the bolt drawn, and the pearly gate swung on its jeweled hinge, and the angel bowed low and said, "Come in! Come in! You have brought the most priceless thing on earth in the sight of God—it is a penitential tear."

If there is in your heart the least sigh of regret for the way you have lived and your indifference, it is worth more yonder in heaven than all the gold of earth—don't stifle it, let more of them come.

"The people had a mind to work."

Do you know the password?

Here comes a crowd and they say, "Let me in. I was very useful on earth. I built churches; I endowed colleges; I was famous for my charities—oh, I did wonderful things. Now I have come for my reward."

And the voice behind the gate says, "I never knew you."

Another great crowd comes up and they say, "We were highly respected on earth and honored. The world bowed very low at our shrines. We were honored on earth. Now we have come for our honors in heaven."

And the voice says, "I know you not."

And another crowd advances and says, "We were very moral on earth. We never lied, never got drunk, we never committed adultery; we have come for our reward."

But the angel replies, "I know you not."

Another great throng approaches and the leader cries out, "We were wanderers from God; we deserve to die; we deserve hell. We have not come because we deserve heaven but because we have heard that there was cleansing in the power of the blood."

And they all cry, "Jesus, Jesus, Jesus!" and the gate swings open.

That's the password that will let you through to glory, not your money, not your culture; nothing but faith in the shed blood of Jesus Christ, the Son of God, will ever get you in. Oh, we have come tonight, my friends, to work in the advancement of civilization. The rude tribes of primeval days, they built underground caves, when finally it dawned upon their intellect that two flatstones would lie on top of each other, aided by a little mud,—Sir Isaac Newton's law of gravitation. Thus came the idea of our homes which have evolved to their present status.

John Howard Payne has immortalized them with his famous song, "Be it ever so humble, there's no place like home."

My friend, the late Bob Taylor, United States Senator from Tennessee, said he tried to imagine what would happen on that resurrection morning when all those clocks that had been silent for centuries, get out. He saw the Episcopalian and the Catholic clocks with their beads and the rosary; and he saw clock after clock come out of the grave and presently he saw God get a clock out and he sand-papered it, got the rust off, squirted oil into the old joints and bearings, wound her up and got her started and she jumped high in the air and hollered,

"Hallelujah! Sanctification! Falling from Grace! Free will of man!"

He recognized a Methodist clock, somewhat clogged with chicken feathers. He saw another clock get out of the grave; the Lord seemed to have a hard time to get it started but after much work and labor and toil, He got it started and He saw it enter the platform armed with a pair of gold-rimmed spectacles and a roll of manuscript. He unrolled it and read:

"Firstly, fore-ordination; secondly, pre-destination; thirdly, the final perseverance of the saints," and he recognized the Presbyterian clock, labeled for glory with one of God's elect.

Presently he saw another clock get out and it had on a pair of bell-bottomed trousers, shad-belly coat and a vest buttoned to the top and it said, "Brethren and Sisters, as I was riding down the road I passed a mill-pond. I saw a snag sticking out and on that snag sat a turtle, and when he saw me he dived ca-chunk into the water, thereby proving that baptism is right."

And he saw them all get out and come for their reward. So no matter who you are, do your will and your duty. Be like my friend

the late Lawrence Dunbar, who used to run an elevator in the Algonquin Hotel over in Dayton, Ohio—a colored boy. Here is a poem he wrote:

"The Lord he had a job for me,
But I had so much to do
I told him, 'You get somebody else
Or you wait until I get through.'

"I don't know how the Lord came out
But he seemed to get along,
But I felt kind of sneaking-like
'Cause I knowed I'd done him wrong.

"One day I needed the Lord myself
And I needed him right away.
He never answered me at all,
But I could hear him say:

" 'Way down in my accusing heart:
'I'se got too much to do;
You'd better get somebody else
Or wait until I get through.'

"Now, when the Lord he have a job
I never tries to shirk,
I draps whatever I'se got on hands
To do the good Lord's work.

"My own affairs can run along,
Or wait till I get through;
Nobody can do the job
That God's marked out for you."

"The people had a mind to work."

Did you ever hear that beautiful story of Atalanta, the Greek athlete? She promised her hand in marriage and half of her kingdom to any man that would defeat her either at wrestling or on the race track, and over fifty contestants tried for the prize, accepting the conditions. The conditions were that the defeated should be put to death. So she put to death some; she liberated others; she tortured others; she exiled some, and some she rewarded just as whim or fancy would dictate.

But Hippomenes was not discouraged, and being very fleet of foot he chose the race track and on the day and the hour appointed there she stood and when the signal was given away they flew like the wind, and Atalanta, because of her superior speed, was soon far in advance of him. Taking from beneath his cloak a golden apple, with which he had supplied himself, he rolled it down the track and Atalanta, dazzled by its glitter and wealth, turned aside with a smile to secure it—which she did—and returned to the track, still far in the lead.

Along they ran, when Hippomenes, taking from beneath his coat a second golden apple, rolled that down the track. Elated by her former success she turned aside to secure that; he, lightened by disposing of it and she, weighted down by carrying the two, losing the time to go and return—that gave him his opportunity. Bending all his muscles, on he ran when he heard her, just behind, and like the speed of the wind she swept by with a chuckle. That almost froze the blood in his veins, and he took from beneath his cloak a third and last golden apple and he rolled that down the track.

With a smile she turned aside and that was his opportunity. Bending all his remaining strength, his muscles standing out like whipcords and his eyes nearly jumping from their sockets, the perspiration rolling down his cheeks, like Damon of old, he dashed under the wire and he won a bride and he won a kingdom.

Don't allow the devil to beat you in these days and turn you aside by the glitter and the dazzle of the world. Keep your eye on the cross and you will win out.

A Fit Man or Practical Privileges in God's Family

By REV. ROBERT WATSON, D.D.,
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My text today is from the Old Testament and it sums up in a significant phrase all the teachings of the Sermon on the Mount. It is a brief text which I am sure you will never forget—"A FIT MAN." How many of you can tell me the book of the Bible in which it is found? How many knew it was in the Bible? Nobody? Yes, one man, but one only. It is quite evident then that we need a Bible Conference. However, be not discouraged, you are no more ignorant than I was but a little while ago, for I didn't know it was in the Bible. How did I discover it? I didn't. But one day my wife asked me if I had ever preached a sermon from that interesting text—"A FIT MAN." I replied, "No, not yet." Now Mrs. Watson has a habit of playing tricks on me and I thought this was another of her tricks, and had no idea that such a phrase was in the Bible, but I modestly asked: "Where is it found?" She said: "If you knew your Bible as well as a minister should, you would know where it is yourself." "Well," I replied, "if you tell me then I will know." Whereupon she took pity on my ignorance and scepticism and answered: "It is in the 16th chapter of Leviticus in the 21st verse. At once I looked it up and discovered a chapter notable in the Scriptures which even the customary reader, to say nothing of the student of the Bible, knows, for this chapter deals in a most interesting and illuminating way with the subject of atonement and the deliverance from sin by the process of sacrifice and separation. The verse in which our text occurs tells us of the sending of the scapegoat into the wilderness, bearing all the confessed sin of Israel. Now even those who never read the Bible know about the scapegoat and unfortunately most of us are more familiar with scapegoats and the need of them than we are with fit men. The scapegoat was sent into the wilderness "by the hand of a fit man."

Naturally I was interested and began to study the subject; whereupon I made some interesting discoveries. I discovered that every woman when she married believed that she had found a fit man, and that many of them soon afterwards found out that they had been badly fooled. Oh, no, I did not ask Mrs. Watson why she wanted

me to make a study of the subject. It is, if not better, at least more comfortable, not to be too inquisitive. Then I learned that every normal young woman in our land was looking for a fit man, and that every normal young man was looking for a fit woman, and that each had a right to expect that the other would be found. I learned also that every mother had at least one prayer and that was that her child should become a fit man or a fit woman. And to my surprise I discovered that every father, no matter how unfit he was himself, hoped that in some way his son would become a fit man, and that for that reason, with a few exceptions, even when men hate the church, they put their children under the influence of the church and secure for them at least the rudiments of Christian training. There is a great desire for fit men in the world, but many are ignorant and all are weak, and few are willing to pay the price to be fit.

It is a sad commentary on human nature to be compelled to admit that there has never been but one perfectly fit man on this earth, our Lord Jesus Christ, beloved by God. He came from heaven to earth, not simply to give us an example of a fit man, but to redeem and save us at all costs, and make it possible for us to be delivered from all our unfitness and to become ultimately like Himself, for one day we are assured we shall be like Him, for we shall see Him as He is.

The word "Fit" is itself worth studying. It sounds like the latest Americanism, and has all the punch and reality demanded by the youth of today. The Hebrew word from which it is translated is variously rendered in the Bible. The American Revision translates it "A man of readiness." You can understand that a fit man is a ready man, and he is ready to do at any time all that becomes a man. In the margin of the American Revision, it is translated "Selected." Certainly a fit man will be a selected man for he is ready because he is fit. But in the margin of the King James Version it is rendered "Opportunity"—a man of opportunity most assuredly he is for opportunity does not need to even select him; he is ready and ready because fit.

In the dark depressive days which soon followed the close of the World War, the amount of suffering was terrible. The parks of New York, where I was then pastor, were literally full of men every night sleeping there, for they had nowhere else to go. On the train one day during that time, I fell into conversation with a man, and he informed me that he had been sent out by his company to secure eight men, each of whom would receive to begin with a salary of $10,000 per year, and if they made good, the sky was the limit. He had not yet found one, so I suggested he might take me, but he declined. Thousands of men out of work, and opportunity scouring

the country for eight men and ready to pay any price provided the right men could be found. Since then I have often wondered if that isn't largely God's difficulty. It is a great thing to believe in Jesus Christ, to have been born again and to be a child of God and to be saved in Christ, but God is calling for experts: experts in life; experts in personal work, for fit men and women, who have committed all to God and whom He will select—they are ready for His opportunity.

This word "fit" is found four times in the King James Version. It means timely, proper, as witness in the book of Job this question is asked: "Is it fit to say to a King, thou are wicked"? That is, is it timely or proper thus to speak to a King? Well, it takes a fit man or company to do it? That's what the Allied Armies undertook to tell the German Kaiser, but he seemingly has not yet sensed it. But what a costly and dangerous thing it was. The Prophet Nathan said it to King David and saved David's soul, and he gave to the world that matchless 51st Psalm in consequence. Savanarola tried to say it, as did John Huss later, and both were burned at the stake. John Knox said it and thereby turned Scotland to God. It is a venturesome thing to do, to say to a King, "Thou are wicked," and it's a fit man's job for it cannot be said merely behind the safeguards of a pulpit. It must be said face to face with pointed finger: "Thou art the man." I wonder how many of us ministers are fit to meet the big man, "the Lion in his den," and tell him the truth as man to man!

Our word is found twice in the book of Chronicles, when two questions are asked: First, Are there men fit for the war? That meant, are there young men, clean men, strong men, fit to be selected and trained for war? That's the question we asked in America when we belatedly determined to enter the war. What was the answer? It startled and shocked us, for we were informed that fifty percent of the men of our land, of military age, were physically unfit for war. Yes, some of the unfit were salvaged, for which we were thankful, but many could not be. Then we declared: "The war has done much good; it has opened our eyes to new physical conditions of our young men from 18 to 35, and now that condition will be remedied. We have learned our lesson." Have we? I fear not, for within the last year and a half, the Secretary of War has announced that sixty percent of our American youth are physically unfit for war. Let us wage a war against the vice, the evils, the unsanitary conditions and the follies that are steadily destroying our young men in ever-increasing numbers.

The second question in Chronicles is equally interesting: "Are there men fit for the battle?" That is, are the men who were found fit for the war now sufficiently drilled and disciplined to be ready for the line-up in battle? Again that's the question we asked of our men

who had been accepted in the various departments of war service and had received training in the camps and cantonments throughout our land. The speed with which they were able to respond in the affirmative to that question equally amazed our friends and our foes. They were fit for the battle and how capably they demonstrated it need not be retold.

Methinks I see the Lord Jesus Christ by His Holy Spirit, going through the schools, colleges, seminaries and Bible conferences saying: "Are there men and women here thoroughly trained and trustworthy, fit for the battle with the prince of the powers of darkness? If so, bring them forth, for the battle is set in array by sloth and indifference, science falsely so called, materialistic philosophy, animal psychology, greed of gain, worldly pleasure and sensuality, and it will take the best equipped men and women of God to win the victory, for we fight not against flesh and blood but against principalities and powers against wickedness exalted to places of authority.

The fourth place our word is found is in our text, "A Fit Man." What is necessary to be a fit man? He needs a fit body. It was not so long ago that saintliness and physical weakness were supposed to be almost synonymous. There are those who are physically weak, infirm or limited in one way or another through no fault of their own. It would seem that the Apostle Paul was, and he surpassed all others in his warfare. God is able to take and work wonders with anyone who surrenders all to Him. The United States might not consider you fit for a soldier or an army nurse; the Board of Missions may refuse you on account of physical infirmities, but God will accept you and make of you a new creation and do wonders with you. Give Him all you are and have, but do your best to give Him the best. I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.

Fortunately much stress is given today to keeping physically fit. That's splendid! My body is the only place in which I can live here on earth. Through it I can enter into fellowship with you; by it I can express myself. It is the instrument with which I do my work. I should keep it at its best. Therefore, I must see that it is properly fed, rested, exercised and protected.

At forty we are told a man is either a fool or a physician. Which are we? The fool who eats and drinks to the gratification of appetite or who eats and drinks to live and refuses to poison his body by overindulgence of any kind, however tempting. The body is to be not our Master but our servant, and we should plan to the best of our ability to have it the finest servant possible. That's what Paul meant when

he said: "I keep under my body." Then remember not only do we live and labor in and with our bodies, but they are the temples of the Holy Spirit. Seeing that God is willing to live in our bodies, we should plan to give Him good bodies to live in.

Supposing that some young man at this conference should meet his fate in the person of one of these very attractive young women, and she should finally, after some weeks of correspondence and companionship, lead him to ask that most important question, "Will you?" Whereupon she should, with all proper decorum and deliberation, indicate that she had decided to take the risk, and that he then would slip on her finger the ring he had been carrying with him ever since their first week's acquaintance, and upon doing so, say: "Now, I live in Scranton, Pennsylvania, and I want you to come and visit my home and my town, and I will show you the house I have selected for you when you become my bride. You know Scranton is a coal town, and some of the coal men have taken away the coal pillars which supported certain sections of that city, and the surface of the ground has caved in and the houses with it. But when the beloved lady visits Scranton, the young man takes her to a house caved in on floor and roof and sides, and tells her: "That's the house I have chosen for you, my bride!" How long think you it would be before he had his ring returned, and she was on the way back home? If that would insult a young woman, why should we ask God, after He has redeemed, saved and sanctified us, to come and live in a poor broken-down body? Let us plan to live in a fit body so far as we are able and give God the best body possible in which to live with us.

Is that enough? Nay, verily! Train the body only and stop there, and God would not want to live there. He who only trains and equips his body may be a fine specimen, but he is only a brute. Neither God nor man wants to live in a brute.

To be a fit man, a fit mind is necessary. This is a harder task than the former. To have a fit mind, one must be able to think. Thinking is hard work; few of us undertake it. But it must be done. We must learn to think clearly, concisely, concentratedly, consistently, constructively, conscientiously and cooperatively. To do that every power of mind and will has to be exercised. I have gone into a man's office and found it full of smoke, while he lay back luxuriously, with his feet on his desk, smoking, and I have asked: "What are you doing?" "Oh, just thinking!" It cannot be done unless you are a more remarkable person than I have ever seen. You cannot do anything else but think, if you are to think as I have indicated. Imagining is not thinking. Christian Science claims it is, but that is "error," not "truth." Imagination has its proper place. It may color thought, inspire thought,

and even glorify thought, but it is not thinking. I am reminded of a boy who, playing in his mother's yard one day, suddenly burst into the house in great excitement and exclaimed: "Oh, mother, there is a great big lion in our yard." Knowing her boy, the mother said: "Now, Bobby, you know there isn't any lion in our yard." But he insisted there was, until finally his mother said, "Robert," and when she called him by his full name, he knew his protestations had to cease. "Go upstairs and into your room, shut the door and sit down quietly and when you have decided what you saw, kneel down and tell God about it, and then come down and tell me. In a short while a very modest little boy came slowly down stairs and said: "Mother, I am sorry; it was not a lion that I saw but a big shaggy dog." "Did you tell God about it?", inquired the mother. "Oh, yes, I did, mother, and you know when I did, God said He wasn't surprised for the first time He saw it He Himself thought it was a lion."

A vivid imagination does not necessarily mean clarity of thought. Some day when you have plenty of time, choose a favorite subject for thought; take out your watch and note the time, then concentrate on your subject, and when something other than your chosen subject intrudes, look at your watch, and if you have gone sixty seconds, wire Mr. Edison; he is looking for men like you. We speak of Mr. Edison as a wizard. Why is he? He knows how to concentrate. Perfectly astounding stories are told about him. Just how much truth there is in them, I know not. It is told, for example, that one day he stepped into a car in Jersey City, and at once became absorbed in a problem. After a time, the porter shook him and said: "It is time to get off, sir." "We haven't started yet, have we?" replied Mr. Edison. "Oh, yes, sir; we are in Chicago!" Learn to think! Scientists tell us that there is just about a teaspoonful of gray matter in the human brain. It is the use of that teaspoonful that counts. Some think that the size of the head is the important thing. I wish that counted, but it doesn't. It isn't the size or the shape of the head that counts, it is the use we make of what is inside of it. What use are you making of your brain? To be a fit man it is necessary to have a fit mind. But train only the body and the brain and you have a tyrant. We must not stop there.

To be a fit man, a fit heart is necessary. By that I mean the proper development of the emotional nature. It is commonly said that a Scotchman has so concealed and inhibited his emotions that he has no heart. The only way he exhibits his affection is by abusing the one he loves. The more he loves, the greater the abuse. All of that may be true, but that is only his way of protecting himself, so that those who do not know him or understand him may never discover

how warm and tender his heart is. On the other hand, we in America seem to despise genuine emotion. We are afraid of love. We see, so often, our youth afraid of being tied to "mother's apron strings." Study the lives of the good and great, and you will see that with few exceptions, it takes at least two good women to produce one noble man. Take out of a man's life the influence of a Christian mother and a consecrated wife and what would be left? To be a fit man, love is an imperative essential.

At times one wonders whether or not we have lost the capacity for deep emotion. How seldom do we see, for example, anyone deeply aroused over wrong? The ability to love the pure, the true, the good, implies having the capacity to hate all that is opposite. Is not our emotional life tragically superficial? We are full of sentimentality instead of sentiment. Sentimentality is weak and water-wishey-washy. Sentiment is tender and true, strong and courageous. Sentimentality weeps and wrings its hands and is helpless. Sentiment is powerful; it burns with white heat, it acts and accomplishes things. Multitudes of people today go to the "movies" and use up two or three handkerchiefs weeping into them, and then come stumbling out into the light so blinded by their tears that they cannot see a helpless child, a needy soul, a suffering saint or an outstanding social wrong or, if compelled to see, have no desire or ability to be of service. A fit man must have a fit heart to be a worthy husband, a capable father, a useful worker and a valuable citizen.

I have a relative—no, he is not, he is a relative of my wife! That's also a mistake, he is only a connection of my wife by marriage! He is a man of wealth and marked ability to secure money by all the crafty tricks of trade and never break the law of the land. It makes no difference who suffers, so long as he gains. The idea of service never enters his mind, the word is not in his vocabulary. Once every year he goes to a funeral. It makes no difference whose funeral it is so long as it isn't his own. He weeps all through the service and then comes out and says to himself: "My boy, you still have a heart—a very tender heart"; after which he proceeds for another year to seek first everything for himself and let the devil take care of everybody else. You see at once that he has no heart, he is a sentimentalist and as such, thinks only of himself. The year of our marriage, he was present at the wedding, and wept all through the ceremony. I don't know why, unless he was sorry for himself; at least his tears were copious, but there was no other evidence of his generosity. But that wedding saved him from going to a funeral that year. God give us men of brawn and brain, but they must always be great hearts who

love the good and hate the evil and prove it by their lives or else they cannot be fit men.

One thing more is needed to produce a fit man. A fit man must have a fit conscience. Now everybody has a conscience. But a fit conscience is rather rare. Men say, "I never do anything of which my conscience does not approve, and yet they do the most outrageous things and fail to follow the trail of right entirely. What's the trouble? No conscience? Oh, yes, they have, but it is unenlightened, uneducated, unfit. A million consciences of that character if bought for a nickel would be a dead loss to the purchaser. Our greatest need today in America is for men and women with educated consciences. The need is apparent on every hand. Men and women presumably honest, who must be overseen and watched in order to secure from them honest work, fair wages, proper returns, righteous actions. Just look at a company of men employed by the city doing their work and observe, when the boss is absent, the languid, leisurely, listless, inefficient manner in which they pretend to do their work.

A fit conscience is a troublesome and a costly thing, and few there be who are willing to be troubled or pay the price.

Some years ago a very important case came before the full bench of a certain court. One of the judges was approached and offered $50,000, $100,000, $200,000 just to give a hint beforehand as to what the decision would be. With scorn he spurned the bribe. Two hundred thousand dollars is a tremendous sum of money to a judge. Yes, it costs to have a fit conscience.

Several years ago, long before prohibition, when I was pastor of the Church of the Covenant in Cincinnati, Ohio, the president of my Board of Trustees, Mr. Allen Collier (now deceased) came in one day to see me. He was a very modest man, but he opened his heart to me on that day, because a rumor, which was false, had reached him that I was thinking of accepting a call elsewhere, and he wanted to prove to me that my work was being blessed by God in that city. Mr. Collier was the president of a great advertising company, and this is what he said: "For a number of years I have satisfied my conscience by stating that I was opposed to carrying liquor advertising, but that it was a matter for the board to determine. In the past year, one Sunday, you preached a sermon on personal responsibility, and then I saw my duty as president clearly. At the next meeting of the board I stated emphatically that we would, when our present annual contracts ran out, never accept any more advertising of that character." I asked: "What did that cost you annually, Allen?" "About $40,000 a year." Forty thousand dollars is a lot of money. A fit conscience is a costly thing, but it's worth having at any cost.

The most startling experience of this kind I have had came to me in my first pastorate in Oxford, Pennsylvania. One Monday morning, as I took the train for Philadelphia, one of my members asked me to sit with him. On being seated, he thanked me for the sermon of the previous evening, saying: "It helped me." I replied: "I am glad to know it for you have been having a hard time lately." He answered, "You don't know all of it, but I want to tell you. You know the old bottling works on Second Street?" "Yes," I said. "Well, they are planning to open these again, and McKeever (one of our saloon-keepers) approached me recently and asked me to sign my name as a member of the cooperation, promising that if I would do so that I should have, without ever having to do anything else, a competency for the next ten years, and after that independent wealth." "Tom," I gasped, "What did you do?" He stated: "When I first heard that I turned cold all over, and then something seemed to break inside of me and I turned hot all over and then I said: "McKeever, if you don't get out of here quick I'll kick you out." Whereupon I grabbed Tom's hand, which was cold as ice, and looked in his face, which was ashen grey, with beads of sweat standing out on his forehead, as you've seen it on a dying man, and exclaimed: "Man, you are the greatest hero I've ever seen." Greatly embarrassed, Tom said: "Ah, no, there was nothing else to do." True there was nothing else for him to do, but back of that temptation lay tragedy. Tom's father left a flourishing business to his children, three sons and several daughters. Changed conditions brought failure to the business, and Tom's two brothers had already found positions elsewhere. Tom's wife had died two months before this time, leaving him with two young children, a boy and a girl. The house was sold to pay debts and the children turned over to the care of relatives, and that day the widowed husband and saddened father was on his way to Philadelphia to look for work, in order to provide for his family. A fit conscience is a costly thing, but without it, no one can ever attain to true manhood. And when one has a fit conscience, rest assured he will ever be striving to be a fourfold fit man, in body, brain and heart as well as conscience. Get the conscience right and all else must come right.

How can one get a fit conscience? By proper birth and proper training. Ye must be born again. That's the place to begin. Then comes the training. There is but one capable of training the conscience aright. It is not enough to accept Jesus Christ as Savior; we must enthrone Him as Lord of life and trainer of our conscience. By so doing it is possible for each of us to become fit. That's the kind of men the world needs, fit men. Oh, yes, the world may abuse and even destroy such men, but ultimately it will honor and glorify and

try to follow them. Best of all, such men fulfill God's purpose and God mightily uses them and at last He will give them a glorious welcome home, for God loves fit men.

We sing, "Take time to be holy." Someday I hope we may see that it takes time to be fit—lots of time. Let's give God a chance for it takes all there is of each of us given to God, in order to become fit. But when we surrender all in faith and to obey, then fitness must follow, for it is God's one great business to make fit men. For that purpose Jesus Christ came to earth.

The Law of Growth

By REV. ROBERT WATSON, D.D.

(Matthew 5:1-16)

These are days of testing and heart searching as well as days of privilege. What will be the value of this Bible Conference to us? We are enjoying our experiences here greatly. Are we profiting greatly thereby, and will it be apparent to men here and elsewhere that we have grown in spiritual stature? The church has many Babes. It needs more stalwarts able to fight the good fight of faith. Hence we consider this morning the law of growth. A number of years ago Professor Muensterberg published a book entitled "American Problems." In that book the professor tells us that "effective and permanent upbuilding in this country must come from hard, sober, well-directed work. He prescribes plain living and high thinking, less vaudeville and more Shakespeare, less educational faddism and more hard study of hard, disagreeable lessons, fewer novels and magazines and more solid books, less sports and automobiling and more science and scholarships, fewer spasms of reform and more serious interest in politics, less bridge playing and more care of the family." If this distinguished psychologist were alive today, would he not stress these same things still more?

We recall that Ambassador White, on his return from abroad, many years ago, said: "I covet three things for the improvement of my country which I found abroad: First, administration of justice, as it is found in Great Britain; second, the theatre, as conducted in Germany; third, the government of cities as seen anywhere in Europe, except Russia, Turkey and Spain." The need of these things today is even more apparent than when this plea was made. Men everywhere are restless and unsatisfied. These conditions have never been better expressed than in the following from the Christian Register: "The editor overheard these words from the lips of a young man who was leaving a crowded church on Sabbath morning sadly unsatisfied: 'I am hungry. I want to be fed. Everywhere I find people filling themselves with husks and swine's food, or running after brilliance or eloquence and sensationalism and new cults; but I should like to be taught by a real believer who would satisfy this insatiable appetite that I feel for truth and reality and give me a rest on firm ground where questioning ceases and truth begins.'"

Our great need is for God. This is the need which men lacked in the time of Jesus, and which He came to supply. Yet men believed in God, so do they today. Is that enough? The devils also believe and tremble. Is there not a lack of reality to our religious living that oft-times belies our profession? It is an easy thing to become a Christian, and very easy to profess faith in Jesus Christ. It is another thing to be a robust Christian. The great task of the Christian is to grow, and growth seems foreign to many professed Christians.

Some time ago I performed a marriage ceremony in my church. The company was made up of circus people, and among them were five dwarfs. The bride was a widow. The smallest of the dwarfs was her sixth child. Five of these were men over six feet tall, but the little dwarf was under two feet. "What went wrong," I inquired of a physician, "in the case of this little man?" "He is afflicted," replied the doctor, "with cretinism—that is, a lack of secretion of the thyroid gland." "Is is possible to overcome that?" I inquired. "Oh, yes," he replied; "we now take the thyroid gland of a sheep, dry it and make it into tablets and feed it to children, with wonderful results." The Christian church needs to discover how to feed its family in order to produce outstanding men and women worthy of their profession.

The more we study the teaching of the Lord Jesus, the more we find that His great ambition was to secure the best possible development of those who become His disciples. We are in thorough accord with Harold Bigbie when he said: "A religion alone can alter character and regenerate the soul of evil people." This is but a new way of putting Christ's own message to the men of His day and to the men of our day.

Jesus has the power to alter character. He brought by His life and teaching, a new conception of what life means. He took the truths of the Old Testament and gave them a new application and a new interpretation. They lived in Him and lived through Him. One of the interesting things is that all people who are familiar with the Sermon on the Mount believe it, but very few have ever undertaken to live it. When we ask why the Sermon on the Mount is not produced in life, at once they affirm because it is not practical. Yet Jesus believed it was practical. For the first year of His ministry, He lived the Sermon on the Mount, and then He interpreted His own life in language so that His followers would understand His life, and the power by which He lived.

In this very passage, however, He makes plain how practical the Sermon on the Mount is. "Ye are the salt of the earth." Everyone is familiar with salt. We do not, however, always recognize the fact

that without salt life would be an impossibility. We can live without sugar, but we cannot live without salt. It is one of the essentials; it is a sweetener, a purifier and a preserver of life. Jesus takes this common necessity of our physical being and uses it as an illustration. Therefore, if we live the Sermon on the Mount, we will become a sweetener, a purifier and a preserver of the earth. He goes a step further, however, and proclaims: "Ye are the light of the world." Light again is a necessity of life. Remove the sun from our universe and all life would cease. So our Lord makes it plain that all believers who practice His teaching are as essential to the spiritual well-being of the world as the sun is to our earth.

How can we become the salt of the earth and light of the world? By living the first seven beautitudes. You note the word "blessed" is used nine times in this passage of Scripture. Whoever lives the first seven will secure the last two without any further effort. The reason men claim that the Sermon on the Mount is not practical is because they find great opposition on the part of others when they undertake to reproduce in life the beatitudes. Jesus makes it plain that this type of Christian will be faced constantly by enemies. Have you ever rubbed salt into a fresh wound? It stings and bites, and if we are the salt of the earth and are applied to the sore of the world, naturally there will be those who will react against us as well as in favor of us and our gospel. There are those who love darkness rather than light. Turn a flashlight into the eyes of a sleeping man, and watch his indignation. Being the light of life to bear upon men who love evil, and they will become immediately indignant. I have been a good deal disturbed by my study of this Scripture. A close study of the original of verse 11, where Jesus makes His pointed application to the individual, makes it plain that men will revile the Beatitude Christian to his face.

Some time ago I said to Mrs. Watson: "Why is it that there are so many people who are willing to say bad things about me to my back, and you are the only person who says bad things about me to my face?" She replied: "I think it is because of the shape of your jaw." But if you are this type of Christian, men will take no heed to the shape of your jaw. Remember, they reviled Jesus to His face. They mocked Him; they crowned Him with thorns; they smote Him in the face; they spat upon Him. When men are sure of the character of our Christianity, they will take great liberties with us. But after all, as S. E. Kiser puts it, "None can be of greater benefit to us than 'Our Helpful Enemies':"

"The man who never must deny what other people say,
Who never has to dodge a brick that someone sends his way;
Who has no enemies to scoff or stand around and sneer
At what he does or tries to do, who finds his pathway clear,
May find the world a pleasant place, but when his course is run,
They'll sing no songs and write no books about the things he's done.

"The man who never has to fight to gain the ends he seeks,
Whose word is never challenged by another when he speaks;
Who travels on an easy way where foes are never met,
Who never at the close of day is haunted by regret,
May linger long within the world and hate to go at last,
But few will mourn when he is gone or mark the way he passed.

"It is not sweet to feel that there are people who would yell
With all their might for joy if you went wrong some day, and fell:
It does not help to make your dreams all happy ones at night,
To know that you have enemies who'd stab you if they might;
But even Christ with all His grace would never, I'm afraid,
Have triumphed if it had not been for enemies He made."

But be sure that the enemies are ours because we are true to Him, and to these high spiritual truths.

Eliminating the last two beatitudes, we have seven left. Thinking in the terms of electric light, we could speak of the first three as the negative pole. Omitting the fourth, consider the next three as the positive poles, and then think the fourth beatitude which we have announced as our text, as the key or the switch by which we throw on the light. If I understand this aright, he who lives the fourth beatitude will secure all the rest without further effort. Look at this verse somewhat more closely for a little while: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

What is righteousness? I presume there might be as many theories as there are people in this audience this morning. Righteousness: Does that mean a rule—a rule of conduct? Is it a system of ethics—a code of laws or some written theories or philosophies regarding life? Benjamin Franklin prepared thirteen rules of conduct and claimed that if he lived these he would be a perfect man. To his amazement he found that he could not live these thirteen, so he undertook to live one of his rules for a week, and thus encompass the thirteen every three months, and even then he failed. We are to hunger and thirst after righteousness for that, you will notice, which, after we possess it, we shall be persecuted for possessing it. But when He makes the

personal application, Jesus says: "For my sake." For My sake and for righteousness sake are synonymous terms. The standard of Christian living is not a system of laws—it is a personality. Let me repeat our text in the light of this illuminating fact. Remember it is Jesus who is speaking: "Blessed are they which do hunger and thirst after Me, for they shall be filled." Glorious terms! We cannot keep the law or measure life by rule. We CAN strive for great principles and live in the light and by the power of a great personality, when that personality is Jesus. Hence a child can be a Christian—a growing Christian as well as the wisest of men.

Then look at the promise: "Blessed are they which do hunger and thirst after the Lord Jesus Christ, for they shall be filled." They shall be filled is a farmer's phrase. Malachi says: "That unto you that fear my name, shall the Son of righteousness arise with healing in His wings, and Ye shall go forth, and grow up as calves of the stall."

In the Revised Version, it is translated: "They shall go forth and gambol." The picture is of the young calves full of life, and manifesting it in their play. The prophet's words may have been in the mind of our Lord when He said: "They shall be filled." Literally, this is what He said: "They shall be stall-fed." You know what that means: A stall-fed ox is the one to whom the farmer gives whatever it needs to make it prime. The promise is here, that unto all those who have the proper spiritual appetites, God will give unto them all the things they need to make them prime spiritually. Why should not our churches be filled with God's stall-fed Christians? All they need is the appetite. Good old Bishop Hall used to exclaim in thankfulness that when all other evidence of his spiritual life failed, he still had an appetite, and through that he clung to His Lord tenaciously because of this promise.

Now appetite is a very peculiar thing. It grows by what it feeds upon. If a child had never started to eat, he never would have known hunger. Physicians tell us that after a certain length of time without food, the desire for food passes. We note it in the case of convalescents. The family physician urges the nurse and good wife to prepare tasty dainties to tempt the appetite, for unless the appetite is reinstated, starvation and death will follow. Those who have the keenest spiritual appetite are not those who only go to the house of God occasionally and have no family worship and closet confidence with God. It is not the man who fills his mind with the Sunday newspaper whose mind is keenest for spiritual things. Those who are blessed with the spiritual hunger and thirst after Jesus Christ are those who are continually cultivating, by worship and work, companionship and conservation, in their relationship to Him.

Would you become a Beatitude Christian? Then see to it that your spiritual hunger and thirst receives proper cultivation. All we need to receive all that God has promised is the proper desire. He has promised to give us the desires of our hearts. How then can we create such appetites, for there are many who are sickly and who have lost all interest or desire after the things that are spiritual and eternal. Perhaps I can best impress upon you how to create these appetites by a simple story. When our second son was seven years of age, during my pastorate in Cincinnati, we were living on the Campus of Lane Seminary, in the old house where originally Dr. Lyman Beecher had lived, and later Professor Stowe and his talented wife, Harriet Beecher Stowe, lived. This boy of ours had a very social nature and loved company. Whenever he had an opportunity to go anywhere, he went, especially when he was assured they would have good things to eat. One day he received an invitation to dinner and accepted it without consulting with his mother. When he reported what he had done, his mother refused to let him go. He thereupon called his hostess on the telephone and notified her and said: "I think perhaps if you would speak to mother, you could persuade her to let me go." His hostess immediately asked for his mother, who came to the phone and was finally persuaded to let him go. As she got him ready, she said to him: "My son, this family does not belong to our parish, and they do not know your father. You must, therefore, be very particular about your manners, for your father's reputation will be in your hands." I wonder if we, the children of God, recognize that our Father's reputation is in our hands. "Further," said mother, "you must be especially careful about your table manners." The boy promised and went away happy. In the afternoon on his return, he came in through the back door, slammed it and shouted for his mother at the same time, and then ran into her presence, his face wreathed with smiles. "Well, my son, said mother, "did you have a good time?" "Oh, mother," he replied, "I just had a bully time; my, they are fine people." "Did you behave yourself all right?" was the next inquiry. "Oh, yes, mother" (please note he was well forearmed), "Mrs. Garvey says I am a perfect little gentleman." "What did you do at the table?" asked his mother. "Oh, I got along all right at the table, mother; Mrs. Garvey says that my table manners are just perfect." "But," insisted mother, "what did you do at the table?" "Oh, I just ate everything they set before me, until it came to the desert; then you know, mother, I didn't know what the desert was, so I looked at it and said: 'Mrs. Garvey, I don't know what that is, but if you will give me a teeny, weeny bit of it, I'll taste it and see,' and I tasted it and then said: 'Gee, Mrs. Garvey, that's great; give me plenty more of it'."

Yes, I knew that would make you laugh, but it may surprise you to know that it makes me weep, even after all these years, for the strange thing out of it is this, that all our Heavenly Father asks of us is to taste and see that God is good, and then come back crying: "God, Thou art good; give me plenty more," and thus coming back and tasting and feeding our souls upon Him, we will finally, like the Psalmist, cry: "As the hart panteth after the water brooks, so panteth my soul after Thee, after the living God." And in the words of the well-known hymn, we will sing

> "Come, dearest Lord, descend and dwell
> By faith and love in every breast.
> Then shall we know and taste and feel
> The joys that cannot be expressed."

"Blessed are they which do hunger and thirst after the Lord Jesus Christ, for they shall be stall-fed."

The Apochrypha
Part 1

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During recent generations the books of the Apocrypha have not been printed commonly in our English Bibles. Consequently, they have become unfamiliar to most Bible readers, I think I may even say to the majority of Bible students and Bible teachers. It goes so far indeed that when one of our English journalists some time ago inquired at his favourite bookshop for a copy of the Apocrypha, the young lady behind the counter sweetly asked, "Is it a weekly or a monthly?" Such abysmal ignorance as that is doubtless rare. But I think even Lord Macaulay's omniscent schoolboy might be gravely perplexed if asked why Shakespeare's Shylock exclaims, "A Daniel come to judgment, yes, a Daniel," or why John Milton describes Raphael as "the affable archangel, the sociable spirit who deigned to travel with Tobias and secured his marriage with the seven-times wedded maid." And I am not certain whether ministers who are here this morning might not be ploughed in an examination if they were asked a question like this: What is the origin of the common proverb, "Great is truth and it shall prevail"? or this: What ancient book was in the mind of the martyr at the stake when he uttered his famous word, 'Play the man, Master Ridley, for we shall this day light such a candle in England as by God's grace shall never be put out"? The saying about truth comes from the First Book of Esdras. The familiar sentence which lingered in the mind of the martyr is in the Second Book of Esdras: "I will light a candle of understanding in thy heart which shall not be put out." The references in Shakespeare and in Milton are based on passages in the story of Susannah, and in the Book of Tobit. But the fact is that these books have had a most curious history. Surveying that history, one feels inclined to exclaim, "How are the mighty fallen!" Once, long ages ago, they were regarded as a portion of God's Word to men. Now they are looked upon by many people as scarcely worth reading. So far as the majority of English Nonconformists are concerned, they have fallen into almost complete neglect.

The literature consists of fourteen ancient Jewish books, written for the most part between 200 B.C. and A.D. 100. Some of them were

written in Palestine; some were the work of Jews of the Dispersion. Ecclesiasticus and Judith were composed in the Hebrew tongue; indeed two-thirds of the Hebrew of Ecclesiasticus have now been recovered. Of the rest, some were written in Aramaic, and some in that Greek language which was then becoming the language of the whole civilized world.

In our English language these books bear a name of somewhat ill omen. To call a story "apocryphal" is to cast grave doubt on its truth. But the Greed word Apokruphos simply means "hidden"; and obviously a book might be hidden either because it was unfit for publication, or because it contained ideas which would only be valued and appreciated by the elite in the intellectual or the spiritual world. When, however, these books were called "Apocrypha," first by Jerome and then by the Reformers, it was intended to indicate that they should not be regarded as having the same authority as the books included within the inspired canon of Holy Scripture.

How did these books come into the Bible of the Christian Church? They really are a tiny part of a very much larger literature. Unlike the rest of that literature, they happened to be included in the Greek translation of the Old Testament, though the Palestinian Jews never acknowledged them as a part of Holy Scripture. Now the Church got her Bible in the Greek language. Her members were accustomed to read these books as part of the Greek Old Testament. For generations neither her members nor her leaders knew the Hebrew language; and they were familiar with the story which told how the translators of the Greek Bible were inspired. Most naturally, therefore, they accepted the books of Judith, Wisdom, Ecclesiasticus, and the rest, as part of Holy Scripture. Take, for example, one great outstanding scholar of the early Christian Church, one who, for his heresies, was never called "Saint," though he ought to have been; I mean Origen. He took the position that these books are part of Holy Scripture and stoutly objected to the idea that the Church should defer this matter. The first man who raised objections to this was Jerome. He was the first scholar of the West to study the Hebrew language. The position he took was that no book should be included in the canon save those which were then extant in Hebrew. He met with most violent opposition from Rufinus. Rufinus characterised his conduct as "wickedness." To omit the story of Susannah and the Song of the Three Children was "to violate the deposit of the Holy Ghost."

So strong was the position held by the Apocrypha in the esteem of Christian men and women that not all the influence of Jerome was able to dislodge them from their place, and they are in the Latin Bible to this day. Finally in the sixteenth century the great Council

of Trent decreed that all the Apocrypha, save the First and Second Books of Esdras and the prayer of Manasses, are part of Holy Scripture, God being the Author of the whole.

Those fathers of the Roman Catholic Church, amongst whom, as Bishop Westcott says, was no historical scholar, no man competent by special study to form an opinion, pronounced an anathema against all men who should dare to dispute their verdict.

Among the Reformed Churches, however, the fate of the Apocrypha has been very different. In England, Coverdale's Version included them. So did the Geneva Bible. Each of these versions, however, had a cautionary note to the effect that the Apocrypha are not to be regarded as "of like authority with the other books of the Bible." Other English versions had no such note, and it is interesting to observe that the first people who made strong objection to the Apocrypha as part of the Bible were the Puritans and the Nonconformists. I learn from quaint old Thomas Fuller, the Church historian, that in 1604 at Hampton Court Conference Dr. Reynolds and other Puritans greatly objected to the Apocrypha being read in the parish churches. The Book of Ecclesiasticus was singled out for special attack. It is said that King James I at last exclaimed, "What trow ye makes these men so angry at Ecclesiasticus? By my saul, I would think he was a Bishop or they would never use him so!" As early as 1629 Bibles in this country began to appear not containing the Apocrypha. It began to be a mark of Puritanism to have a Bible without these books. In the year 1633 one, Chief Justice Richardson, defended a friend of his against the charge of Puritanism. He said: "He sitteth by me sometimes at church. He brought a Bible with him (I have seen it) with the Apocrypha and Common Prayer in it, not of the new cut." During the Long Parliament, grave objections were made against the books. One Dr. Lightfoot, a famous Puritan, preached a sermon in 1643 before the House of Commons on the last words of the Book of Malachi, and he inveighed thus against the Apocrypha:

"Sweetly and nearly would the two Testaments join together, and divinely would they kiss each other, but that the wretched Apocrypha doth thrust in between. Nearly would they join together did not this wretched patchery of human invention divorce them asunder?" And he concluded: "Cast out the bondwoman and her son, for the son of the bondwoman may not inherit with the son of the free."

When the Savoy Conference was held at the Restoration, the Puritans again pressed for the omission of the Apocryphal books. But, as you know, party feeling was very strongly inflamed at that time, and the result was that not only were the Apocryphal books retained in the English Lectionary, but even parts previously omitted in deference

to public opinion were restored. There is a curious echo of that in Sir Walter Scott's "Peveril of the Peak," where Sir Geoffrey after the Restoration refers to the Book of Judith, "which I joy to hear once more read in churches." When William III came to the throne and the question of comprehension was being discussed, one of the concessions offered to English Nonconformists was the omission of these books from the English Lectionary. There is an interesting story in Lord Macaulay's History which shows us how some men regarded these books as late as 1696. A Bill was passing through the House of Commons to provide that there should always be two witnesses in a trial for high treason. The Tories maintained that this was part of the law of God. Even Jezebel, they said, observed this law. Even Caiaphas suborned two witnesses. One of the Tory gentlemen exclaimed, "What would have become of the virtuous Susannah if it had not been for this law?" At this last reference there was a cry from the ranks of the Low Churchmen, "Apocrypha! Apocrypha!" Gradually the Apocrypha lost caste. They were less and less read in parish churches. Now only selections from three of the books are included in the Lectionary of the Church of England. In 1827, after a fierce conflict, the British and Foreign Bible Society decided that it would not include these books in its editions of the Bible. Finally in 1895 the Revisers significantly issued the Apocrypha as a volume separate from the Bible.

Now all this is the history of the Apocrypha. In the second part of this Lecture I come to the history in the Apocrypha.

I shall try to show how the great historical gap between the Old Testament and the New Testament is largely bridged by the aid of this literature. Suppose we knew nothing at all about English history between the battle of Agincourt in 415 and the battle of Waterloo in 1815. That is the position in which our Bible puts us so far as the history of Israel is concerned. I am not, of course, discussing the question whether any of the Psalms or prophecies are of later date. I am only concerned with the fact that the last event recorded in the history of Israel in the Old Testament is the second visit of Nehemiah to Jerusalem in the year 432 B. C. There the curtain drops, and when it rises again we are at the dawn of the Christian era. Four hundred years and more have rolled away. Now so far as the earlier part of that period is concerned, our information is very scanty. But with the triumph of Alexander the Great at the battle of Issus in 332 B. C., and with the subsequent division of his empire, by which Palestine fell under the suzerainty first of Egypt and then, in 197 B. C., of Syria, a new age begins, and of that new age we have very full information in the two books of the Maccabees in the Apocrypha. If

we would have a clear understanding of the experiences of the Jews in this period, it is necessary to realize that all the lands bordering on the Mediterranean Sea came at this time under powerful Hellenizing influences. The only country in which these influences were strongly resisted was the little land of Judea. But Alexander the Great settled large numbers of Jews in his new city of Alexandria; there was a Greek colony set up in the town of Cyrene on the north African coast whence came that Simon the Cyrenean whom the fathers of the Christian Church called "the porter of the Cross"; many Jews also went to live in the Greek towns of Syria, Phrygia, and Mesopotamia. These Jews were inevitably influenced by the Greek life in the midst of which they were cast. As Dr. Edersheim well says: "A Jew dwelling in Greek-speaking lands could no more shut his mind to Greek thought than he could withdraw his body from atmospheric influences. That restless, subtle, searching Greek influence would penetrate everywhere and flash its light into the innermost recesses of his home and his synagogue." Many of these Jews came home annually to the great festivals. Many of them became permanent residents in Jerusalem. Every reader of the New Testament has this vividly brought before his mind in the Acts of the Apostles. Peter's congregation, for example, on the day of Pentecost contained large numbers of Jews from Greek-speaking countries. There arose a dispute in the Jerusalem Church between the Greek Jews and the Hebrews "because their widows were neglected in the daily ministration." All the deacons mentioned in the sixth chapter of the Acts of the Apostles bore Greek names. Greek Jews hounded Stephen to his death, and Jews from Asia Minor were the great opponents of St. Paul during his last visit to the Holy City. Now when large numbers of Greek-speaking Jews came thus to Jerusalem, it was inevitable that they should influence the life of home-keeping Hebrews. Besides all this, Palestine had Greek cities on its east and on its west. As Sir George Adam Smith well puts it, "The Greeks brought Greece to Judea." Israel was not as in other days uprooted from the land, but the land was "itself infected and altered beyond their power of resistance."

Now if you open the Frst Book of the Maccabees you see the effect of this in or about the year 175 B. C. In 1 Maccabees i:II we read:

"In those days came there forth out of Israel transgressors of the law, and persuaded many, saying, Let us go and make a covenant with the Gentiles that are round about us; for since we were parted from them many evils have befallen us. And the saying was good in their eyes. And certain of the people were forward herein and went to the king, and he gave them license to do after the ordinances of

the Gentiles. And they built a place of exercise in Jerusalem according to the laws of the Gentiles; and they made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the Gentiles, and sold themselves to do evil."

In the Second Book of Maccabees a very much fuller account is given. I have only time briefly to summarize it. A man named Jesus, or Joshua, who, preferring a Greek name, called himself Jason, bought the high-priestly office from the King of Syria. He was a great supporter of Greek customs. He set up a gymnasium in the Holy City. Under his influence the very priests neglected the daily sacrifices in order to attend these games. He scandalized all devout Jews by causing the noble youth of the city to wear the Greek cap. We see the impression he made on men's minds when we turn to 2 Maccabees iv:13, where he is described as "that ungodly man and no high priest." He did not hold his ill-gotten office long. Another Jew, one Menelaus, offered the Syrian king a higher bribe. The writer of the Second Book of Maccabees characterizes him also in the same chapter:

> "And, having received the royal mandates, he came to Jerusalem, bringing nothing worthy the high priesthood, but having the passion of a cruel tyrant, and the rage of a savage beast" (iv:25).

Under him the gravest disorders took place. Consequently King Antiochus came himself to Jerusalem in the year 170 B. C. He entered the Temple and horrified the Jews by carrying off its treasures. But worse things were to follow. This King Antiochus, in the boasting manner of Oriental monarchs, called himself "Theos Epiphanes," that is "God Manifest," but his people commonly parodied his name. Instead of calling him Epiphanes they called him "Epimanes," the Madcap, a far more suitable name. He called upon all Jews to apostatize. He determined to abolish circumcision and the Sabbath and to dedicate the Temple to Jupiter Olympus. In the month of December 168 B. C., sacrifice was offered to the Greek god on the site of the great altar of burnt offering.

Many Jews renounced the faith of their fathers, but soon a splendid stand was made by men who were willing to die for their religion. There is a reference to these martyrs in the eleventh chapter of the Epistle to the Hebrews:

> "Others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. xi:35).

A brief account of the men of whom the author of the Epistle to the Hebrews speaks is given in 1 Maccabees 1:62:

> "Many in Israel were fully resolved and confirmed in themselves not to eat unclean things. And they chose to die, that they might not be defiled with the meats, and that they might not profane the holy covenant: and they died."

"They chose to die, and they died." That is a great brief sentence, a volume in a word, telling tersely the story of many an heroic Israelite whose name, though unknown to fame in this world, is doubtless written in God's everlasting book of Remembrance. The story is told more fully in the Second Book of Maccabees in the 6th and 7th chapters, where we have the record of the martyrdom of Eleazar and his seven sons. It is to that family more particularly that the writer of the Epistle to the Hebrews refers.

"They were tortured." Literally, "they were stretched on the rack." In 2 Maccabees vi:19 it is said of Eleazar that "he, welcoming death with renown rather than life with pollution, advanced of his own accord to **the instrument of torture."** In the twenty-eighth verse that expression occurs again:

> "And when he had said these words, he went straightway to **the instrument of torture."**

Now I observe that the epistle to the Hebrews uses the Greek verb tumparidzo, and that the author of 2 Maccabees in both cases employs the corresponding noun tumpanon. I am not always satisfied when scholars point out allusions to the Apocrypha in the New Testament, but here surely is a clear case. The author of the Epistle to the Hebrews evidently had this story in 2 Maccabees in his mind.

Each man of that splendid family had the chance to save his life by playing the apostate, but they all refused. When the last of the seven sons came the king was piqued. He offered the young man riches, he even promised that he would make him "the king's Friend." Dr. Fairweather makes the happy suggestion that this was analogous to our investment with the order of the Garter or the Bath. But the youth refused, and died for his faith. That again is what we read in the Epistle to the Hebrews: "They were tortured, **not accepting deliverance."**

To one of the martyrs of the early Christian Church it was said, "Shut thine eyes a little, old man, and immediately thou shalt see the light of God." That was the faith of these Maccabeean martyrs. I cite one or two of their sayings to illustrate this: "The King of the world shall raise up us who have died for His laws unto an eternal renewal of life." Again: "It is good to die at the hands of men and look for

the hopes which are given by God that we shall be raised up again by Him." The noble mother of the seven boys said to her last son: "Fear not this butcher. * * * Accept thy death, that in the mercy of God I may receive thee again." And the splendid boy in his reply said: "These our brothers have endured the short pain that bringeth everlasting life." It is manifest that these men had other thoughts in their minds. We are told, for example, that one said he would not bring a stain upon himself by apostatizing. He said he would not dishonor his grey hairs by giving a bad example to other men. But is it not very clear that these men were animated and inspired by the strong conviction that the Just One would not allow His servants to perish? For myself I declare that all my hope in life and in death is in Christ Jesus Who "hath abolished death." But is it not delightful to see how these Jews, 50 years before the coming of our Lord, believed in the life eternal and found in that faith strength to be faithful even unto death? That is exactly what is said in the Epistle to the Hebrews: "Some were tortured, not accepting deliverance, that they might obtain a better resurrection."

Now may I make a suggestion to ministers and to brethren and sisters who are leading Bible classes? Would it not be a good thing to take that passage out of the Epistle to the Hebrews and use it for an address, reciting the story of these martyrs as it is told in the Apocrypha? I felt led to do it on a recent Sunday evening, and my experience was that I was obliged to have an after meeting. For this old story raises at once the question, Are we in our time faithful to God as these splendid men were in their day? And it suggests the thought that there are glad or solemn consequences of conduct, consequences to which our Lord often referred, as when He said: "What shall it profit a man if he gain the whole world and lose his own soul?" If anybody feels inclined to follow my suggestion I decree that he shall not be regarded as a plagiarist for doing so. If you do it, I suggest that the story of Judas should be connected closely with that of the martyrs. I will tell that story briefly. Orders went out that through the land of Judah sacrifices should be offered in every town to the Greek gods, and one Mattathias, a priest, was commanded to do this. He made a splendid reply in words which remind us of the utterances of the great heroes in the Book of Daniel. You have it in 1 Maccabees ii:9:

> "And Mattathias answered and said with a loud voice, If all the nations that are in the house of the king's dominion hearken unto him to fall away each one from the worship of his fathers, and have made choice to follow

> his commandments, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our worship, on the right hand, or on the left."

That was the signal for war, and, under Judas Maccabaeus, Israel went into revolt against the Madcap King. That revolt may be regarded politically as a small affair, but do we not remember this morning the unpayable debt of the world to the tiny nations? How much mankind owes to Greece for having resisted the hordes of Persia, to the Dutch of the sixteenth century for fighting Philip and Alva, and last, but certainly not least, to the Belgians in our own time. Still greater is our debt to the tiny nation of the Jews. We shall not therefore be tempted to regard this Jewish war of independence as an insignificant affair. It was far more than a war for Jewish independence. It was the struggle of the Church of God to maintain her pure faith against surrounding idolatry.

Their leader was the Oliver Cromwell of his people, a man who summoned his soldiers to read Holy Scripture and to offer prayer to God, before the hour of conflict.

In 1916 a memorial was placed in York Minster to one of the heroes of the present war, Admiral Craddock. Of him the memorial says, that "gallantly upholding the high tradition of the British Navy, he led his squadron against an overwhelming force of the enemy, and fell gloriously in action on All Saints' Day, 1914." And underneath that memorial are placed very appropriately some great words of Judas Maccabaeus, words which were spoken on a day when Jewish cowards were flying from the face of the enemy and when his own friends advised him to surrender. These are the words:

> "God forbid that I should do this thing and flee away from them. If our time be come, let us die manfully for our brethren and let us not stain our honour."

When the first battle between the Jews and the Syrians took place, so confident were the Syrians of their own victory that they brought slave merchants with money and chains to buy and carry off Jewish captives. But the event proved otherwise than they expected. A desperate and determined people won the day against overwhelming odds, and after a second battle the Syrians went home to Antioch. Then Judas and his men went up to Jerusalem. They pulled down the altar to Jupiter and rebuilt the holy place. They offered sacrifices once again to Jehovah and determined that the event should be celebrated

by an annual Feast in the Jewish Church. That is the Feast of Chanukah. It has made its mark on one passage in the New Testament. For in St. John x:22 we read:

> "It was the feast of the Dedication at Jerusalem; it was winter; and Jesus was walking in the Temple in Solomon's porch."

When that feast was held by Judas, his troubles were by no means at an end. He was defeated again in battle. But the Syrian king was distressed by social disorders at home, consequently he granted the Jews complete religious liberty; and thus in 163 B. C., after five years of conflict, Judas had completely accomplished his object.

I come now to the second part of this history. A new period of conflict commenced very quickly after that grant of religious independence. One Alcimus, a priest, who wanted to become high priest, intrigued against Judas. He traduced the Jewish leader to the Syrian king. He declared that Judas was a tyrant to his fellow countrymen, and that he was hostile to the Syrians. At the battle of Adasa the Syrians were defeated, but at Elasa three thousands Jews had to oppose twenty thousand Syrians. Many of the men of Judas turned cowards like the early Hebrews under Gideon. That battle turned out to be what the battle of Hastings was to the Saxon people, and Judas, like Harold, was numbered amongst the slain.

However, six members of the Maccabaean family became in succession high priests, generals, and princes of the Jewish people. It would serve no useful purpose if I went on to recount in detail the story of these Maccabaean princes. I want to call attention rather to the one matter which is of abiding interest from a religious point of view. It is that in this second period, though the conflict with heathenism was absolutely over, the struggle with Hellenism went on. There are four facts of great significance which I want to point out—

(1) **Evidently from the beginning the Hellenists were an extremely strong party.** Large numbers of Jews who did not want to apostatise wished to liberalize Judaism. They desired to abolish practices which they considered barbarous—such as circumcision, for instance. They wanted to enjoy Greek culture and Greek games. But when Antiochus Epiphanes issued his edict, many of them went a great deal farther than this. Judas had to put down lawlessness amongst his own fellow countrymen. Josephus tells us that "many wicked and runagate Jews fought in the armies of the Syrians. When Judas died, the lawless," so we read in 1 Maccabees, "put forth their heads in all the coasts of Israel * * * and the country went over with them." Now I have a shrewd suspicion that the author of 1 Maccabees is exaggerating

when he says that "the country went over with them." But it seems clear that these people were a powerful party and were prepared to go to awful lengths in their disloyalty to their race and their religion.

(2) **The priestly aristocracy in Jerusalem was very corrupt.** Every reader of the Bible knows that they were that in the time of Ezra and in the time of our Lord. The books of the Apocrypha show that they were of the same character about the year 175 B. C., and afterwards. We have seen of what character Jason was, for example, and his successor, Menelaus. Alcimus, who took their place, was not one whit better. He was a cruel tyrant to his fellow countrymen, and he tried to abolish the middle wall of the Temple which separated the Jews from the Gentile worshipers.

(3) **The Maccabaean princes themselves became degenerate when they acquired power.** They entered into the conflicts of rival Syrian princes, and made alliances with Gentile powers. They became mere worldly monarchs like the kings who were round about them. They favored Greek customs and even bore Greek names, thus departing widely from the traditions of their own royal house.

(4) **Out of all this there came into prominence, into mutual deadly opposition, two great parties, the Pharisees and the Sadducees.** We do not know the origin of the names of these two parties. Dr. Oesterly expresses the opinion that the word "Pharisee" comes from a Hebrew word meaning "to expound." But the usual view, as you know, is that Pharisee means "Separatist." However that may be, it is certain that the Hellenisers and the Chasidim of the Maccabaean times were the forerunners, respectively, of the Sadducees and the Pharisees. We meet the Chasidim as an organized party first of all in the First Book of Maccabees. There they are warriors supporting the Maccabaean house. They quarreled with the Maccabees when Alcimus became high priest, and they never appear to have supported the royal house in its troubles afterwards. Most of the Jews were apparently well pleased with the rule of the high priestly family. When Jonathan, the great high priest, died, all Israel made lamentation for him, and when Simon succeeded him a great assembly in Jerusalem acclaimed him and appointed him prince, general, and high priest. Why was he solemnly appointed to these offices which he and his predecessor already held? As Dr. Edersheim says, the very fact of his reappointment shows that there was a powerful party opposed to the Maccabees. Later there was a decided breach between Hyrcanus and the Pharisees. His successor, Alexander Jannaeus, was especially hateful to the Pharisees, and the people could not bear to see him officiating as high priest. As he stood one day at the altar at the Feast of Tabernacles they pelted him with the lemons which they were carrying.

Finally, in 63 B. C., Pompey came as the representative of Rome. Two brothers, claiming the priesthood and the sovereignty, appeared before him asking his support; and a third party came requesting him to abolish the kingship altogether and to restrict the Maccabaean family to the high-priestly office. It is generally held by scholars that these last were the Pharisees. Now there is no doubt at all that very much indeed was at stake in that long conflict between the sons of Zion and the sons of Greece. "We have reason to believe," says Professor Bevan, "that it was just in Syria that Hellenism took on a baser form. The ascetic element which saved its liberty from rankness tended here more than anywhere else to be forgotten. The games, the shows, the abandonment of a life which ran riot in a gratification of the senses, grosser or more refined, these made up too much of the Hellenism which changed the face of Syria in the last centuries before Christ." And as Dr. Paterson Smyth puts it: "The sense of God, the agonizing sense of sin, the sense of separation from an evil world, all that which the discipline of ages had wrought into the life-blood of Israel, meant little or nothing to the easy-going Gentile, seeking in his own light way the beautiful and the good. In a man like Saul of Tarsus his broader training led to blessed results for the Church. In smaller men there was a risk of obliterating the deepest things that Israel was to teach the world."

Now we do not like the Pharisees. They made too much of ceremonial in religion. They thought too little of the ethical elements in it. They became the unlovely characters with whom we are familiar in the pages of the Gospels. But all that ought not to prevent us from recognizing the plain fact that they did render magnificent service to the cause of religion. Dr. Charles is wholly justified when he declares in a recent book of his that the Pharisees were a great and noble party in their early days. Under Judas they saved the country from lapsing into Paganism, and when later they rose against the degenerate successors of that great man they turned the tide of popular feeling against Hellenism. They saved Judaism from being utterly corrupted by Greek influences.

The Apochrypha
Part 2

By REV. H. J. WICKS, B.A., D.D.

The Apocrypha may be described as a collection of books containing a variety of forms of literature. There are histories, romances, psalms, and prayers in it. There is one book in the style of Old Testament Prophecy, and one resembling the Apocalypse of St. John in the New Testament. And as the Old Testament has the writings of its wise men, so also in the Apocrypha we have the teaching of the later sages of Israel. There is a close family likeness between such books in the Old Testament as Job, Proverbs, and Ecclesiastes, and on the other hand such books in the Apocrypha as Wisdom and Ecclesiasticus. Part of Baruch also belongs to the same category.

I. **Let us take, first of all, the Book of Ecclesiasticus.**—Opening the book at the Prologue, one sees at once that the original and more expressive title of the book is "The Wisdom of Jesus, the Son of Sirach." The book has not been commonly known by that name since the middle of the third Christian century. The Church already possessed the Wisdom of Jesus in the life and words of her Master, and the name Jesus was consecrated to Him; it was His prerogative Name. It may have been for that reason that the Church preferred not to use this title for the book. She called it "Ecclesiasticus." Some scholars are of the opinion that the word "Ecclesiasticus" should be translated "The Preacher." It is, however, generally held that it means "the church book," and that it indicates the fact that from early times the book has been highly valued in the Christian Church. We usually call the author of the book Ben Sira, and it will be convenient to use that name for him this morning.

(1) I think we ought to begin our study of the book by noticing its declared purpose as stated in the Prologue.

> "My grandfather Jesus, having much given himself to the reading of the law and the prophets and the other books of the fathers, and having gained great familiarity therein, was drawn on also himself to write somewhat pertaining to instruction and wisdom in order that those who love learning and are addicted to these things might make progress much more by living according to the law."

So then the purpose of the writer is to help men to live according to the law. His great theme is wisdom, and he soon makes it manifest that to his mind wisdom is just religion. "The fear of the Lord," he says, "is the beginning of wisdom"; "The fear of the Lord is the fullness of wisdom." "The fear of the Lord is the crown of wisdom" (i:14,16,18). But, as you go on to read the book you begin to discover that, according to the writer, the man who would be wise must be a patient student. He who would live the religious life needs to study the maxims of the wise and the godly, who will give him detailed instruction as to right conduct. Moreover, religion gives rise to difficult problems which, to the mind of the writer, can only be solved by men who are both godly and scholarly. Sully, the astute minister of King Henry IV of France, once called James I of England "the wisest fool in Christendom." When Sully said that he was, of course, guilty of perpetuating a contradiction in terms. No man can be a wise fool. The thing is impossible. But it is very possible to be a learned fool, and that is exactly what King James I was. On the other hand, a godly peasant, unacquainted with books, may be a wise man in the deepest and largest sense of the word. For our English poet's distinction holds,

> "Knowledge comes, but wisdom lingers."

Now that is a truth which Ben Sira never saw. What was his idea? Let us turn to chapter xxxviii: "The wisdom of the scribe cometh by opportunity of leisure. And he that hath little business shall become wise." But the plowman, the artificer, or the smith cannot be wise. "They will maintain the fabric of the world, and in the handywork of their craft is their prayer."

And it is as a scribe that Ben Sira comes forward to offer to all mankind the benefit of his wisdom and his counsel. Perhaps men came to his house in Jerusalem for instruction, for he says: "Draw nigh unto me, ye unlearned, and lodge in the house of instruction." However that may be, he offers himself in this book as a guide, philosopher, and friend to all mankind. Apparently he does not speak as an inspired man in the highest sense of the word. He does not claim to be a prophet. Rather he speaks as a man of experience, as a scholar and a thinker. His book has been described as a manual of ethics. That is right so far as it goes. Again and again the writer offers maxims as to right conduct. He does not disdain to enter into minute details, but offers advice about the most mundane matters. He even condescends to give counsel not always pleasant to read, as to what constitutes good manners at the table. Yet, after all, it is an insufficient account of the book to call it a manual of ethics. It might as truly be charac-

terized as a manual of religion, and sometimes the writer enters into the deeper questions of theology.

(2) I shall now endeavor to give some idea of the ethical and religious teaching of the book.

(a) First of all the Ethic.—George Eliot tells us that her hero, Adam Bede, was extremely fond of the Apocrypha, and he delighted greatly in the keen-edged sayings of the Son of Sirach. She adds that he specially enjoyed the privilege of occasionally differing from the apocryphal writer. That is a privilege which every thoughtful reader of Ecclesiasticus must take, because Ben Sira's teaching is sometimes very faulty. What I mean may be illustrated by another citation from George Eliot. She says that Mr. Poyser "would have nothing at all to do with wickedness of any kind, because he was certain that money got by such means would never prosper." Now Ben Sira is too fond of that sort of argument. Take this passage for example:

> "Gain trust with thy neighbour in his poverty,
> That in his prosperity thou mayest have gladness:
> Abide stedfast unto him in the time of his affliction,
> That thou mayest be heir with him in his inheritance."
> (xxii:23).

I would not give a button to have a "friend" like that. Such a man has not the faintest idea of what friendship means. But it is only fair to recognize that Ben Sira is not always reasoning in that way. For an example of a much better argument on his part turn to iv:10:

> "Be as a father unto the fatherless,
> And instead of a husband unto their mother:
> So shalt thou be as a son of the Most High,
> And He shall love thee more than thy mother doth."

It must, however, be confessed that his ethics are sometimes open to criticism on other grounds. Although he sometimes praises good women, his view of the gentle sex is low, intolerably low at times, as when he says: "From garments cometh a moth, and from a woman a woman's wickedness." I think he was very much left to himself when he said a thing like that. Again, his notion of parental discipline is sternness carried to excess. Take, for example, xxx:9-12:

> "Coddle thy child, and he shall make thee afraid;
> Play with him, and he will grieve thee;
> Laugh not with him, * * *
> Give him no liberty in his youth, * * *
> Bow down his neck in his youth, * * *
> And beat him on the sides while he is a child."

I am devoutly thankful that my father did not belong to the school of Ben Sira. Again, in one passage, he declares that he counts the man happy who liveth and looketh on the fall of his enemies, and in another place he celebrates the felicity of a dying father who leaves behind him a son to avenge him on his foes. Now we find things of that kind sometimes in the Old Testament, and it is not altogether easy to appraise such passages justly. One wants to know what lies behind such utterances, what gave rise to them. Most of us have had our temper tried in our time. We have had our spirit of forgivingness tested sharply, but in our well-ordered lives we have scarcely known what it is to have a wicked and cruel enemy.

But recent events have helped us to understand Ben Sira better. We also want to see the fall of our enemies. We want to see justice done to the men who have outraged the laws of God and humanity.

A man who can look out upon the world and not be hot against evil-doers is not noble-minded, but callous. And yet, if and as we are Christ's people, we want to see a changed Germany, a converted Germany, as Christ's men and women we cannot cherish in our hearts the spirit of revenge. Indignation, even when it is righteous, has its grave perils, as we all know. Therefore, our Lord teaches us that when we are angry, whether with or without cause, we are in danger of the judgment. It is plain that Ben Sira's teaching badly wants qualifying and supplementing. Curiously enough, he himself supplies a corrective in noble words:

"Wrath and anger, these also are abominations;
And a sinful man shall possess them.
He that taketh vengeance shall find vengeance from the Lord;
And he will surely make firm his sins.
Forgive thy neighbour the hurt that he hath done thee;
And then thy sins shall be pardoned when thou prayest.
Man cherishest anger against man;
And doth he seek healing from the Lord?
Upon a man like himself he hath no mercy;
And doth he make supplication for his own sins?
He, being himself, flesh nourisheth wrath:
Who shall make atonement for his sins?" (xxvii:30—xxviii:5).

This is language which might have been used by the apostles or by our Lord Himself. It is not surprising that Dr. Edersheim was inclined to take it that the passage is an interpolation by a Christian writer. Since, however, the teaching is that a neighbour should be forgiven, it is possible that the verses are from the pen of Ben Sira, and that

he was a man who believed in the maxim, "Thou shalt love thy neighbour and hate thine enemy."

Turning away now from adverse criticism, I will call attention to the finer things in Ben Sira's teaching. Professor Toy says that in the great legal schools of Judaism in the second century B. C., so far as we can judge from the sayings preserved to us, the teachers did not fail to distinguish between the moral and the ceremonial, the outward and the inward. The conception of sin corresponded to the ethical standard. Ben Sira is a very good illustration of the truth of that saying. He was a scribe. He wanted to help men to live according to the law; but he did not conceive of life according to the law as a mere ceremonialist would. He was a devout Jew. He taught men that they must offer sacrifice and pay reverence to the priests. But he was a man who saw clearly that no sacrifices could be acceptable to God save those offered by men who were living a righteous life. In one great passage, which calls to mind the first chapter of Isaiah, he fulminates against men who join together "wickedness and worship" (xxiv:18-21).

Again, he condemns falsehood. "A lie," he says, "is a foul blot in a man: it will be found continually in the mouth of the ignorant."

He would have sympathized with the indignation of our Lord against those men who uttered the word "Corban," and thought themselves excused thereby from filial duty.

"My son, help thy father in his old age:
And grieve him not as long as he liveth.
And if he fail in understanding, have patience with him:
And dishonour him not while thou art in thy full strength" (iii:12).

And again:

"He that forsaketh his father is as a blasphemer:
And he that provoketh his mother is cursed of the Lord" (iii:16).

I am very much surprised that so few of Ben Sira's sayings have passed into common speech. I only find two which are current coin. One is: "He that despiseth small things shall perish by little and little." "He that toucheth pitch shall be defiled." But Ben Sira has many sayings which are worthy of being remembered. Like St. James, like the author of the book of Proverbs, he has a good deal to say about the tongue. For example: "A slip on a pavement is better than a slip with the tongue" (xx:18).

Again:

"The stroke of a whip maketh a mark in the flesh;
But the stroke of a tongue will break bones" (xxviii:17).

That is very much like the Old Testament saying, "A soft tongue breaketh the bone." And it is surely a very much truer saying than our common proverb, "Hard words break no bones."

Then he has two sayings which will surely never be out of date so long as the tribe of hasty talkers is not extinct. One is this:

"Make a balance and a weight for thy words:
And make a door and a bar for thy mouth" (xxviii:25).

The other is:

"Blame not before thou hast examined:
Understand first, and then rebuke" (xi:7).

(b) In considering Ben Sira as a religious teacher, I find myself unable to agree with Dr. Edersheim when he says that this writer represents a moderate but orthodox and cold Judaism.

To my mind, the writer is not always orthodox. For example, he teaches that a sinful man may make atonement before God for bad conduct by subsequent good behaviour. That is a doctrine not authorized by the Old Testament or the New Testament. It is entirely Ben Sira's own. And certainly he is not cold. Turn, for example, to the 51st chapter, verses 6-12. You see there that the man had had his experience of trouble and of God's gracious help.

"My soud drew near even unto death, and my life was near to the grave beneath.
They compassed me about on every side, and there was none to help me.
I was looking for the succour of men, and it was not.
I remembered Thy mercy, O Lord,
And Thy working which hath been from everlasting. * * *
And I lifted up my supplication from the earth,
And prayed for deliverance from death.
I called upon the Lord, the Father of my Lord,
That He would not forsake me in the days of affliction.
In the time when there was no help against the proud.
I will praise Thy name continually,
And will sing praise with thanksgiving;
And my supplication was heard:
For thou savedst me from destruction,
And deliveredst me from the evil time:
Therefore will I give thanks and praise unto Thee,
And bless the name of the Lord."

Now that was not a man of a cold heart. Some time ago, Miss

Hughes, daughter of the late Hugh Price Hughes, declared concerning one of our novelists that to him religion is never a vital, creative thing, causing the heart to sing. Well, it certainly was that to our author. Take, for example, what he says about it in his first chapter, at verse 11:

"The fear of the Lord is glory, and exultation,
And gladness, and a crown of rejoicing.
The fear of the Lord shall delight the heart,
And shall give gladness, and joy, and length of days."

These are the words of a man who found triumphant joy in his religion. He speaks much about the fear of the Lord; but observe what he means by it.

"They that fear the Lord will not disobey His words,
And they that love Him will keep His ways.
They that fear the Lord will seek His good pleasure,
And they that love Him shall be filled with the law" (ii:15f).

Now in each of these phrases the two sentences are in poetic parallelism. The fear of the Lord and the love of the Lord are one and the same thing. The man was far from supposing that the fear of the Lord is the same thing as being afraid of the Lord.

"For as His majesty is,
So also is His mercy."

And how great God is to Ben Sira's mind we learn from xliii:27:

"When ye glorify the Lord, exalt Him as much as ye can:
For even yet will He exceed:
And when ye exalt Him, put forth your full strength.
Be not weary; for ye will never attain.
Who hath seen Him, that he may declare Him?
And who shall magnify Him as He is?"

I must very briefly call your attention to what Ben Sira has to say about the mystery of suffering. Of course, a man so shrewd as he was could not fail to realize that there was a problem for faith in the suffering of righteous men. In one passage he says that the "more part of God's ways are among hidden things." Once he declares in picturesque fashion that all men have sorrows "from him that weareth purple and a crown even unto him that is clothed with a hempen frock." So intensely did he feel the problem that he had to brace himself to a great determination; he willed to believe as one who could not find adequate explanation of the facts of life. He was not able to bring

in the new world to redress the balance of the old. He did not believe in a future life wherein wrongs would be righted, but there were two things in which he found strong consolation. He firmly believed that God seeks to discipline men when He sends them sorrows. "He that feareth the Lord," he says, "will receive His discipline." Again, he says: "There is a prosperity which a man findeth in misfortunes."

Moreover, he was confident that God would never fail to help men who serve Him. That he states in noble words in the second chapter:

> "Look at the generations of old, and see:
> Who did ever put his trust in the Lord, and was ashamed?
> Or who did abide in His fear, and was forsaken?
> Or who did call upon Him, and He despised him?
> For the Lord is full of compassion and mercy;
> And he forgiveth sins, and saveth in time of affliction."

The Lost Coin

By REV. M. B. WILLIAMS, D.D.,
Evangelist

I am reading our lesson tonight from Luke's gospel, and a part of the fifteenth chapter:

> Then drew near unto Him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house, and seek diligently till she find it. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And then follows the beautiful story of the Prodigal Son. Long ago when I was little more than a boy, I heard a layman say that this chapter was not composed of three parables but that these three stories comprise one parable in three parts. I have often thought of it and while I didn't think at the time that he was right, perhaps, after all, he was. At any rate, two thoughts run through it from beginning to end like a dark thread and a white one. The dark thread represents that one sad word, lost; and the white thread, the joyful word, found. The dark thread is the thread of sorrow while the white thread is the thread of joy. In the story of the wandering sheep,

we have the sinner lost in his folly; in the coin, the sinner lost but insensible to the fact; in the story of the wandering boy, we have the sinner lost in his wilfullness.

What is more foolish than a sheep, unless it is a pig! And the only thing more foolish than a pig is a sinner who rejects Christ's offer of salvation. It is always interesting to watch a shepherd with his flock. I have often watched them in New Mexico, Colorado, Wyoming and Montana. Here the flocks are large and devoid of the elements of oriental interest. They speak of them as woolly idiots and Mexicans are generally employed as shepherds. But in the East all this is changed. I have often sat on my horse at even time and watched the shepherds of Palestine, gathering their flocks. It is usually small, perhaps a hundred would be the average and the shepherd seems to know them by name and even to this day they know his voice and are not afraid. He never attempts to drive them, but always leads, and he still carries the great staff which is often a rod of offense and defense. Many years ago a prominent infidel commenting on this chapter said that the story of the wandering boy was a beautiful pastoral and would always be a classic in every land. The story of the sheep was reasonable for it represented several dollars of intrinsic value, and the shepherd would naturally seek for a lost one until he found it. But the story of the lost coin represented some of the few loosely spoken words that could be attributed to Jesus. That it was overdrawn and unreasonable. The coin was not worth more than a dime at most, perhaps not more than half that. Why should a woman spend a whole day even into the night in searching for it, when so much more could be earned by regular labor? Well, many professing themselves to be wise appear very foolish to those who understand. It is true that a sheep did represent money and some people never rise above that thought, though I have had a beautiful paddle tailed ewe offered me for a Turkish dollar by a Palestine shepherd and that was little more than eighty cents in our money; and a woman even today will often work in the fields for long hours for a piaster, at least she would do it before the World War, and a good sized girl would get not more than a metlack for the same hours of labor. A piaster is but five cents in our money, while a metlack is worth only one-fifth of that amount. So had a woman found her lost coin even by a day's searching, she would have made good wages. But that was not the idea. The coin was a Roman denarius, worth about fifteen cents, perhaps, in our money, though the purchasing power was several times as much in that day. But it referred to a coin out of her bridal ornament. The ten pieces of silver were strung upon a chain, usually an ornament of some kind in the center. The one I am holding up

before you tonight, I purchased in Bethlehem and replaced the dummies one after the other as I was able with genuine Roman Denarii, and an ancient Turkish coin in the center with two lapis lazuli beads. This was given and the custom is still extant in most oriental countries, by the groom to the bride at the time of their marriage. It symbolized both the engagement and the wedding ring in our country; but it meant even more if it were lost, for if even one coin were lost from it, the bride's carelessness was deemed so great as to be indicative of marital infidelity. So you can well imagine how she would treasure it, and if the loss occurred how serious it would be.

Jesus always spoke with charming simplicity when He sought to teach such lessons as are found in this parable. It was a pastoral country and everyone understood the story of the sheep and as the gift of this ornament was also a universal custom among them and many mishaps and accidents must have occurred, they all understood the significance of the lost coin. As they listened some remembered an incident suggested by the story. Here is one: A young wife noticed one morning after her husband had gone to his work that a coin was missing from her bridal ornament. It made her heart beat faster when she saw it was gone. Yet feeling sure it could not be far away, she hastily finished her morning work and then began her search. All over the house she looked but failed to find it. Then she remembered that she had gone down to the spring just before breakfast to get fresh water and once more taking the jar under her arm, as she could search better than when it was on her head, she slowly began her journey to the spring. But though she looked ever so carefully, there was nothing to reward her labor. In a few moments a neighbor dropped in. After a few words of commonplace greeting the neighbor said, "What have you lost?" "I saw how anxiously you were looking along the path to the spring. Has anything gone wrong?" "N-No, yes, well, say, if I told you a secret, you wouldn't tell anybody, would you?" "Me? no, I never tell secrets." "Well, I think I can trust you and I am going to tell you my troubles. I have lost one of my ten pieces of silver." "You have!" "Yes, I have." "Why, where did you lose it?" "That's the trouble, I don't know. If I did I would go right there and find it." "When did you miss it?" "Right after breakfast; I am sure I had it last night." "Oh, well, then, you will find it all right, don't worry. I have some bread in the oven and I must go and see to it or I would stay and help you." And the woman searches on. In a few moments her neighbor runs over to the next house. "Good morning, say, if I'd tell you a secret, you wouldn't tell anyone, would you?" "Who, me? No, everyody tells me secrets, because I am so close mouthed." "Well, I thought you were just like me, so I

think I can trust you. You know our neighbor, Mrs. Jacobs?" "Yes, what about it?" "She has lost one of her ten pieces of silver." "She has!" "Yes, she has." "How did you find it out?" She told me so herself hardly fifteen minutes ago." "Well, now come to think of it I am not so much surprised after all. I saw the way that woman was looking at a man the other day and I said then no married woman has any right to look at any other man like that, so proably it was coming to her. They say her husband is awfully fond of her." "Yes, but he is jealous, believe me, he is jealous. Won't there be a hot time in this little old town tonight, though." "Yes, I suppose there will and I am planning to be close by when it comes off, too. Well, I must go back to my bread, good-bye." In a few minutes this woman crosses the street, the news still fresh in her mind. "Good morning, I have a secret, if I can trust you to keep it." "Well, you ought to know by this time that you can trust me, haven't we always told each other everything just as quick as we heard it?" "Yes, I know, but this is different. It concerns one of our neighbors." "I supposed likely it did, but who is the neighbor?" "Mrs. Jacobs, the young Mrs. Jacobs." "Well, how long before it is going to happen?" "Oh, it isn't anything like that, it has already happened." "Now what do you mean? I am dying to hear." "Well, then, listen." "Yes, I am listening. She has lost one of her ten pieces of silver." "She has! How do you know?" "Well, I saw the woman who told me just a few minutes ago." "And how did she know?" "She got it from Mrs. Jacobs herself." "Well, after all, I don't know that I am so much surprised. I was saying to my husand not long ago, when he was saying how pretty she was, 'Yes, she's prettier than any young woman has any business to be,' at least that's what men think, and they are the ones that are always getting into trouble, and now this proves it." And so up one side the street and down the other the sad news joyfully went. And then one by one the neighbors began to drop in, and one by one their hearts melted at sight of the sad face. But the day was done and soon the good man would return from the field. She couldn't keep the secret from him very long and what would he do? That he loved her even more than most men loved their wives she was sure, but she also knew that he was jealous. He was also proud and could be violent on occasion. Supposing she should be pushed from the door with that thrice-repeated cry, "I divorce you. Would her parents take her back or would she have to be passed from man to man as many another had? Or perhaps even give herself to open sin!

With sorrowful heart and tear-dimmed eyes she prepared the evening meal—prepared it with unusual care, setting on the table the dishes he liked best. Then lighting a candle, she began her search

once more. Down this side of the room, up the other, now across, close to the wall, then the last side—she had reached the last corner. Lowering her candle something seemed to flash back to the light. Can it be possible? She drops on her knee; yes, standing on edge in a tiny crack in the earthen floor, back of a cob web, is her lost treasure, found again. She presses it to her lips, with trembling fingers she picks up her ornament, slips the little link through the hole and bites it down viciously, then on each of the others, saying, "there! I guess it will stay this time." A neighbor drops in. "Have you found it?" "Yes, I found it." "Why, where was it?" "Right there in the corner, I just overlooked it." Anxious heads are poking out through many a door and a neighbor cries out to the nearest, "She's found it!" The cry is taken up and as Mrs. Jacobs stands in the door with smiling face, beckoning with her hands, the neighbors begin to gather. "Let's see it, which one was it? This one?" (I hold in my hand tonight one that was in circulation in Christ's time, in Palestine. It is called tribute money and its image and superscription is of Caesar Augustus, who gave command that all the world should be taxed.) They speak many kind words with some well-meant advice as they rejoice with her over the piece that had been lost but now was found. Well, why not? It was next best to a scandal, and something to talk about. The little wife goes back into her house, smoothes out the wrinkles in the tablecloth, fixes the ornament in her hair and awaits his coming. A moment later a whistle is heard, then the familiar step and as she looks up with smiling face, he clasps her to his heart and presses a kiss upon her brow, her cheeks, her lips. (They hadn't been married long.)

It might not have been just like this but it was something like it, anyway, and every woman there had some such picture or memory pass before her eyes. The coin had no realization of all this, but it was just as precious to the woman. The sheep in its folly scarcely realized its condition, but it was just as valuable to the shepherd. The boy in his wilfullness went out from home to trample on his father's heart, but he was just as precious to his father, and so today, the sinner, whether foolish, dumb or willful is so precious to the heart of God that He sent His only begotten Son to seek and to save that which was lost. There are few words of sadder import than that short word, lost. Bodies suffer, hearts break, hope dies, because someone whom we love is lost. In the olden days, the crier would be sent with a bell, and as they heard it ringing and listened to his voice, as up and down the streets he cried, "Child lost—child lost—child lost!" Every mother would rush to the door or seek to find her own little ones to be sure they were all there. What wonder when the

children, who are made in God's image, wander out in sin, that the cry resounds through the vaulted arches of heaven, "Child lost!" What wonder the shepherd and his neighbors rejoiced when the foolish sheep was found; that the woman and her gossiping neighbors rejoiced over the recovered piece of silver. That the old father on the ranch rejoiced at the home-coming of his boy! What wonder, I say, that in heaven among the angels who know so well the horrors and results of sin as well as the joys of salvation, even though themselves sinless, there should be rejoicing over one sinner found by the grace of God and led to repentance!

Driving up through Kentucky the other day, I saw, in big letters, "Floyd Collins, Crystal Cave." And I thought of that day when every newspaper contained dispatches of the unfortunate young man who was lost in that cave and at last, when found, the passage was so blocked by the earth and rock that had coved in that it was impossible to dig him out. The heart of the great sympathetic world beat in sympathy with him and his people because it was a concrete case brought before our eyes. It is always so.

Many years ago in an eastern city, I started home for my lunch, but saw a crowd gathering in a yard. I went across the street and mingled with it. "What is the matter?," I asked. "Well caved in," someone replied. When I reached the spot I saw they had built a platform on which a windlass was placed and two strong men were bringing up buckets full of earth which two other men swung to one side and dumped. Two women were standing near by, arms about each other, a look of agony upon their faces. "Why do those women look so sad?", I asked. "One is the mother and the other is the wife of the man in the well," someone answered. "Oh, there is a man in the well, then!" I began to understand. I hurried home to my lunch, but could think or talk of nothing else but what I had seen. When I got back the crowd was very large and policemen were in charge, but I managed to elbow my way through. Two other men had replaced the ones who had been at the windlass. The women were still there. It seemed to me they had grown older while I had been away, and the mother had bitten her lip until it bled. A man was on his face, looking down into the well. He was evidently asking something—"Have you found him?" And the answer came faintly back, "Yes, we have found him." The crowd was surging forward against the ropes that had been drawn, and then, "Is he alive?" The crowd could not be kept back. Faintly came the answer from the depths of the well—"Yes, he is alive," and the crowd took it up—"Yes, he's alive; yes, he's alive!" "Careful now!" And the bucket at last reached the surface. They drew from it the most bedraggled looking specimen of humanity

that I ever saw, a mass of mud; from a cut over his eye a little trickling stream of blood ran down over his muddy face and mustache, even to his chin. He threw back his head as they held him up; just two white spots, the whites of his eyes; I can see him now as he looked toward the sky and sun he'd thought never to see again. And then, in the fraction of a second, the women had their arms around him. They kissed his bloody brow and muddy lips, and the three sank down to earth, eased by loving hands. And then the cheers, the shouts, the cries; men shook hands; they pulled each other by the arms; they slapped each other on the back, and next the hats began to go up into the air. I threw my derby in the air, my derby fell I knew not where, for who in the face of such a sight could follow his derby in its flight. I elbowed my way out of the crowd, recovered my crushed cady and as I stepped into the street, someone said, "Friend of yours?" "No, I never saw or heard of him before." "Why all this fuss?" "Well, after all he was my neighbor, my brother, for a little touch of nature makes the whole world kin. And I thought of souls lost in darkness, weighed down by sin and habits, while the church is digging, digging and angels are waiting, waiting to rejoice with us when one more foolish sheep is brought in, when a precious coin is dug out of the earth, when a wandering boy comes back to his father's house.

Now, who is this woman who had lost her coin? The Church. What is this ornament? It might be called the gift of power; the seal and power of the Holy Spirit, given us when He takes us for His own. What is this coin which perhaps we in our carelessness have lost? A soul. It may be a husband, a wife, a neighbor or friend. It may be one we call heathen in a far-off land. What is our task? To sweep the house and search diligently until we have found and brought back the last wandering sheep from the hillsides of sin, the last lost coin, perhaps covered with earth and cobwebs. So that when our Lord and Master returns, the Bride will have this perfect ornament ready to present it to Him, with joy at His coming.

Is there one of us here tonight who would have been found had we not been sought for, sought for by the great Shepherd and Bishop of our souls, searched for by the woman, who is the Church, as for a lost coin? There will come a day and time when we shall see Him as He is; then, and only then, shall we know and understand. Lord, whence those blood drops all the way, that mark out the mountain track? They were shed for one—me! I see that crowned head nod—who had gone astray ere the shepherd could bring him back. Lord, whence those hands all bleeding and torn? They are pierced tonight with many a thorn, thorns of unbelief; thorns of indifference; thorns of disobedience; thorns of sin, commission and omission. Inasmuch as

ye did it not, ye did it not! Let us go from this hillside tonight with a new resolve. I will follow the Shepherd in His searching, that I, too, may find a wanderer. I will light a candle and sweep my own house and search diligently for the precious lost one of my own family, remembering we can do all things through Christ which strengtheneth us, and who has said, "I will never leave thee or forsake thee, lo, I am with thee alway, even to the end of the age."

El Shaddai

By REV. OLIVER E. WILLIAMS, D.D., Ph.D.,
Evangelist

"I am the Almighty God; walk before Me, and be thou perfect."—Gen. 17:1.

From Genesis 1:1 to Genesis 17:1 God is known only as the "Strong One", from "El" or "Elah"; this word is used aout 2,500 times in the Old Testament. "In the beginning God—El—created the heaven and the earth." It is God's power, His strength and majesty that is set forth in His creative work of creating the world, animal, plant and human life. The first of these creative acts refers to the dateless past, and gives scope for all the geologic ages. The picture that we here get of God inspires awe, reverence and fear. His power is overwhelming—He is the Strong One. Follow Him through the first sixteen chapters, listen to Him speak the "word only," and it is done. Watch His as He forms man, "out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Stand on the mount of Ararat and see the torrents pouring out of the heavens until the earth became submerged. The sense of His Almightiness will become overwhelming.

With the opening of the seventeenth chapter we get a new and fuller revelation of God; the other side of His nature is introduced—the Mother side. Added to El is the word "Shaddai," which means "the breasts," and is used in Scripture for a mother's breast. It gives us a fuller revelation of God. He is not only All Mighty but He is All Loving, all compassion, all tenderness and all kindness.

"I am El Shaddai—God all Sufficient." In one Personality the strength of Almightiness, and the love and tenderness of a Mother, therefore. All sufficient. The "be thou perfect" becomes easy when God is El Shaddai. The "walk before me" is the walk of a baby before its mother. She does not see the wabbling step; she only sees the development of the child in the improvement of the walk. The "be thou perfect" with her only means to be sincere, to make an honest effort, and when this is done she is pleased and happy. What a revelation this must have been to Araham!

Again in the 35th chapter God reveals Himself in like manner to Jacob. It was after Jacob returned to Bethel, had rebuilt the altar and renamed it. At first it was just Bethel—God's House—but now he calls it El Bethel—the God of God's House. Then God renamed Jacob:

"And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and **he called his name Israel.**" Then He made clear how the change was to be made possible: "And God said unto him, "I am El Shaddai," "God All Sufficient." As if to say, "I am the God of might and power, but the God of the breasts as well. I will comfort and sustain thee." Later, blessing was promised to Joseph, "Even by the God of thy father who shall help thee, and by the Almighty (El Shaddai) who shall bless thee with blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb." God, to Joseph, was to be "All Sufficient," the blessing of Allmightiness and the blessings of the breasts or of motherhood.

We get this same vision of God in the "brooding of the Spirit." The Holy Spirit was brooding upon the face of the waters. We associate brooding with the female of the species. The Holy Spirit is the Mother God—"As one whom his mother comforteth, so will I comfort you." Jesus has in Himself all that beautifiies womanly character and all that enobles manhood.

Turning to the New Testament, we get the fuller revelation of El Shaddai in Jesus Christ and in Him God becomes the All Sufficient One. For Jesus Christ gives the FULL revelation of God, rather He Himself is that REVELATION. And now I want to suggest that Jesus Christ, being the FULL AND COMPLETE REVELATION OF GOD and that in HIM ALL FULLNESS DWELLS, HE THEREFORE IS AN ALL SUFFICIENT SAVIOUR AND LORD, to His people.

I—HE IS ALL SUFFICIENT IN THE REALM OF RELIGIOUS EXPERIENCE.

Sin and salvation are the outstanding facts of time and eternity. The sin problem is the problem of the entire human family. "All have sinned and come short of the glory of God." Jesus Christ is the only One that can answer the sin question. His salvation meets the demands and solves the problem. "I am not ashamed of the Gospel of Christ for it is the power of God unto Salvation, to everyone that believeth, said Paul—

First, He is An All-Sufficient Saviour.

Man needs a Saviour. He cannot save himself. Sin has separated the sinner from God and he has become a rebel against God. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

The sinner may come to God, through Jesus Christ, without fear, since "Christ died for our sins." We may run to Jesus like a child to its mother for "He is able to save to the uttermost all who will come

unto God by Him, "Being El Shaddai He takes our part against sin, and His love as a mother makes fear impossible. He alone can save! There is salvation in none other for there is no other name under heaven among men whereby we must be saved. The church cannot save, her ordinances cannot save, they have no power to wash away sin.

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

"Oh, precious is the flow,
That washes white as snow,
No other fount I know,
Nothing but the blood of Jesus."

And with John in Revelation, 1:6, we too would sing:

"Unto Him that loved and washed us from our sins in His own blood, unto Him be glory and dominion forever."
"Loved and washed", not "washed and loved," He loved us dirt and all and because of His love He washed us. And like a mother His love tempers the washing; therefore unto Him be all glory and dominion forever."

Second—He is an All-Sufficient Advocate.

'If we sin we have an advocate with the Father, Jesus Christ, the righteous." And everyone needs an advocate, for we have sinned, again and again, since conversion and feel keenly the need of His ministry as Advocate. Finishing the work of redemption on the cross He ascended into Heaven and is now seated at the Father's right hand to plead our case, as our attorney. Job felt the need of such a ministry when he said, "For he is not a man, as I am, that I should answer him and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." Job 9:32,33. But in this better dispensation, we have in Christ what Job felt the need of but did not have. Jesus Christ, being both human and divine, He can lay His hand upon "us both." And when Satan accuses us, Jesus is there to plead our case. Is it not glorious to think we have One to represent us at the Court of Heaven?

He is the God-man—the "daysman betwixt us both, who can lay His hand upon us both," because He is of us both. He is the way of God to man—the way of man to God.

Thirdly, He is an All-Sufficient Intercessor.

"I will pray the Father and he shall give you another Comforter, that he may abide with you forever." "At that day ye shall know that I am in my Father and ye in me, and I in you."

We are in Him for justification, He is in us for sanctification and He is in the Father for intercession for us. "But the Comforter, which is the Holy Ghost WHOM THE FATHER WILL SEND IN MY NAME, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Comforter intercedes in us, down here, and Jesus intercedes for us up there—He is the Great Intercessor. And we may all have the fullness of the Holy Ghost by virtue of His intercession.

Pentecost was the result of His intercession. And Pentecost is still possible through this same ministry. The church has many needs but the one supreme need of the church in this day is Pentecost. Earthly mechanics cannot take the place of the heavenly dynamic.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8). These were the last words of the Master before His ascension. And in Acts 2:4 we have the fulfillment of the promise, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Following this event and as a result of it, "the same day there were added unto them about three thousand souls." We can make church members without the Holy Spirit, but we cannot make genuine Christians without Him. We have now a religion of machinery and organization; where is the power that can put life and energy into it, make it moving, saving, mighty? The answer is Pentecost. "Ye shall receive power after that the Holy Ghost is come upon you." They had just asked Him: "Lord, wilt thou at this time restore again the Kingdom to Israel?" "Wilt thou"? His answer was, "Ye shall receive power." Do we have the power? Are we restoring the kingdom? We have the machinery—the men, money, organization—but do we have the power? Our trolley seems to be off the wire, our machinery does not seem to be rightly connected with the dynamo. We must convert our mechanical energy into divine power. Our equipment lacks the Holy Spirit's power. We have too much of the human, not enough of the divine.

If Pentecost was the result of His intercession then can we not lay claim to it now? Has He lost His power? Is He no longer interceding for His church and for us who are His ministers?" I will pray

the Father and He shall give you another Comforter," helper, partner. Let us form a partnership at once with Him.

II—He Is All Sufficient in the Realm of Daily Living.

The "great past" is of interest to us historically. God's dealings with the human family through all ages is important to us now. Do we not read with increasing interest, "In the beginning God created the Heaven and the earth"? The fact that God is Creator is important. The fact that God gave Moses the Commandments on tables of stone and the fact that these have changed the conduct of the human family to the present day is important. The world will never lose interest in the story of the incarnation and the birth of Jesus. Nor will it lose interest in the story of His wonderful life, His teaching, His healing the sick, His feeding the hungry, His friendship with sinners, His death on the cross, His burial, resurrection and ascension. These facts grow upon us as time wears on.

But is our religion simply historic? Is our Lord the God of past generations only? Has He left the world and left His people, as orphans? They saw Him go into heaven, "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven."

They saw Him go into heaven, and the angels said that He would return to the earth. But between these two events are we without His presence? Are we to worship the Christ of history, the God that once was but is here no more? Or are we to worship as do the Israelites the Coming One—the One that "Will so come in like manner?" Is our God the GREAT I WAS? THE GREAT I WILL BE? OR, THE GREAT I AM?

When Lazarus died, Jesus said to Martha, "Thy brother shall rise again." Martha said unto Him, "I know that he shall rise again in the resurrection at the last day." When Mary came she said, "Lord, if thou hadst been here, my brother had not died." One was living in the past, the other in the future. Both unmindful of the presence of the Lord, who was with them then as the "resurrection and life." These sisters represent the present attitude of the church. With some He is the GREAT I WAS. With others He is the GREAT I WILL BE. Both classes unmindful of the presence of the living, reigning, working, loving "I AM" who is with us always. "Jesus Christ the same yesterday and today and forever." We need a revival of the God consciousness. A new appreciation of His presence. As a mother desires

the recognition of her children, so El Shaddai courts the fellowship of His children. Laurence, the simple minded cook, testified that for years he was never without the conscious presence of the Lord.

WHAT WOULD THE SENSE OF HIS PRESENCE DO FOR US?

1—I Am Sure Our Lives Would Be Filled with Peace.

"Peace I leave with you, my peace I give unto you" (John 14:27). It is one thing to have peace with God, which comes with justification, as we have it in Rom. 5:1, and another thing to have the Master's own peace. The latter is ours because we have the God of Peace Himself with us. H. G. Spafford was a lawyer in New York and when he lost all his possessions during a panic, he gave himself wholly to God, ever after God was real to him. When his four daughters were drowned and he was told of it he calmly walked to his desk and began to write:

"When peace like a river attendeth my way,
When sorrows, like sea billows roll,
Whatever my lot He has taught me to say,
It is well, it is well, with my soul."

I hold that it is His will that we all have peace like that.

2—We Would Have Fulness of Joy.

Joy is not happiness for it is independent of circumstances. In John 15:11 we have Him saying, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." When His joy is in us then our joy is full and complete.

3.—Our Victory Would Be Complete.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). Jesus is the Christian's victory and victory is only complete when we are conscious of His presence. Constant failure at the same point is an indication of broken fellowship. You are at least following at too great a distance. We must remember that He has won the victory over the world, the flesh, and the devil, and our victory is complete in Him. It is our privilege to walk close by His side and the Holy Ghost makes Him real.

4—He Would Be the Complement of All Our Need.

"He of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth let him glory in the Lord" (1 Cor. 1:30,31).

Is it wisdom that you lack? Provision is in Him. Is it righteous-

ness? You feel keenly the sense of sin and knowing that man's righteousness at its best is as filthy rags? Yes, but His blood is all that a guilty sinner needs and His robe of righteousness is quite sufficient for your sin. Do you feel a lack of separation from the world and is your cry for a more complete sanctification? A holiness which seems only for others? Holiness means to be healthy spiritually and this provision is in Him, for "He is made unto us sanctification." Is it redemption from the power of disease, from pain and suffering, He will kiss it away as a mother's kiss relieves the hurt from the crying child. He is El Shaddai and the blessing of the breast is the privilege of His children.

III—Finally He Will Be All Sufficient in the Realms Beyond.

"I will never leave thee nor forsake thee," is His promise. I have stood by the bedside of many of God's saints when dying and I have never seen one forsaken in the dark hour—no, not one.

"I stood beside a dying bed, where lay a saint with aching head,
Awaiting his Master's call;
I watched his face, it was sweet as May,
And as the spirit passed away, he whispered, "Christ is all."

Leigh Richman went to see a dying saint, the wife of a Cornish miner. He asked her regarding her hope for the future. When she pulled a well-worn Bible from under the cover of the bed, and said, "Leigh, I have Jesus there." And as she regained a bit of strength, she raised her hand and placed it on her heart, saying, "Leigh, I have Jesus there." And finally with her last breath and dying strength, she pointed upwards and said, "Leigh, I have Jesus there, and He is all that I need."

With Jesus in the Book and Jesus in the heart and Jesus in the glory, we have all that we need for life, for death and for eternity.

> "I am El Shaddai—God All Sufficient—walk before me and be thou perfect."

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WINONA LAKE, INDIANA

Reub. Williams & Sons, Printers, Warsaw